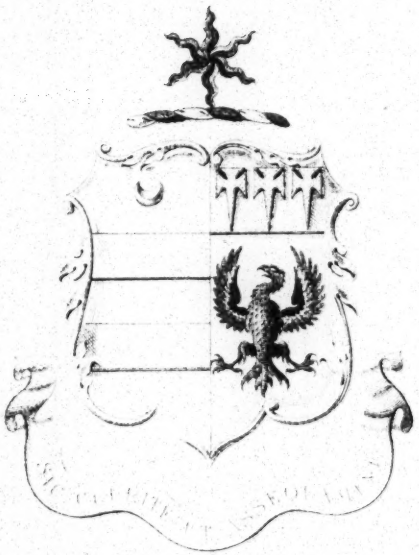

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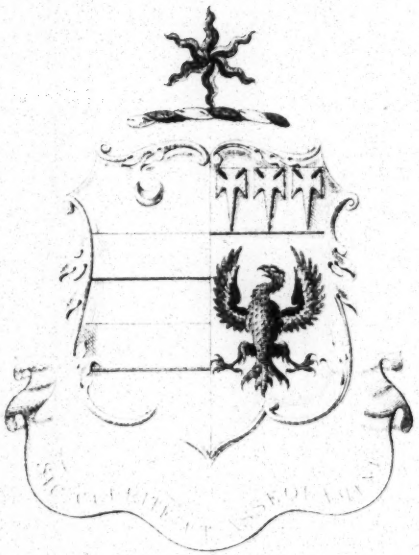

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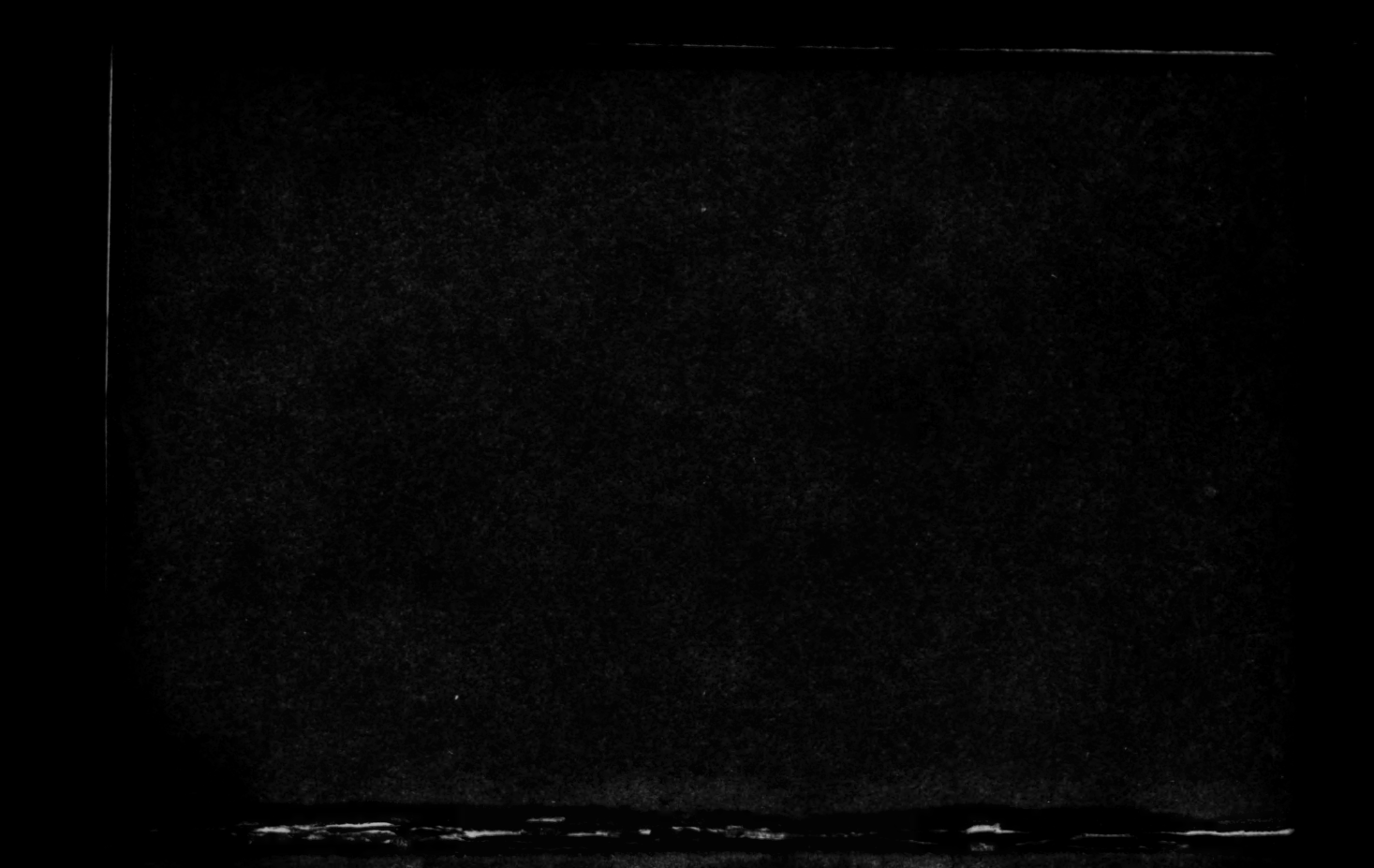

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Dedicated to Nathaniell Bacon
(of Redgrave Hall) and his
Lady Cornewallis daughter of
Lord Cornewallis (of Brome
Hall)

THE GROVNDS of Diuinitie.

Plainely diſcouering the Myſteries of Chriſtian Religion, propoumded familiarly in diuers Queſtions and Anſwers: Subſtantially proued by Scriptures; Expounded faithfully, according to the Writings of the beſt Diuines, and euidently applied by profitable vſes, *for the helpe and benefit of the Vnlearned which deſire Knowledge.*

To the which is prefixed a very profitable Treatiſe, contayning an Exhortation *to the Studie of the Word, with ſingular directions for the Hearing and Reading of the ſame.*

Newly corrected, augmented, and enlarged by ELNATHAN PARR, Miniſter of the Word at *Palgraue* in *Suffolke.*

The Fourth Edition.

PROV. 3. 13. 14.

Bleſſed is the man that findeth wiſedome, and the man that getteth vnderſtanding.

For the Marchandiſe thereof is better then the Marchandiſe of Siluer, and the gaine thereof is better then gold.

LONDON,
Printed by *N. O.* for SAMVEL MAN, and are to be ſold at his Shop in Paules Church-yard.

TO THE RIGHT Worſhipfull and religious Gentleman Mr. *Nathaniell Bacon*,

AND

TO *THE MOST vertuous and worthy* Lady the Lady *Iane Cornewallis* his wife:

Grace and Peace from God the Father, *and from our Lord Ieſus Chriſt.*

SIR;

I Beſeech you acknowledge this ſmall Booke as your owne: and were it worthy of your worthy ſelfe, it would bee bold to challenge you as the right owner. The eſtate of the Huſband to the Wife paſſeth to the Husband by the law of wedlocke; So the right of this vnto your worſhip; becauſe formerly dedicated, to my Honored Lady your Peereleſſe Aſſociate. For this cauſe I preſume you will vouchſafe the ſooner to owne it, and the more fauourably to accept it; though it enrich not your Cofers,

MADAME;

I Doe heere humbly repreſent vnto you this third Impreſſion; which was yours by 2. former Dedications. As I haue added vnto them an Enlargement; So haue I vnto your Ladiſhip a worthy partner; Not that I thinke you not worthy of all, but becauſe I thinke your Ladiſhip vnwilling to haue any thing without him. For of your owne worth (if I ſhould make a due Report) they which know you not, would iudge me a flatterer, the worſt of friendes; And if I ſhould report leſſe then your due; they which know your Ladi-

A 2 ſhip

ſer, yet it may your Conſcience. Howſoeuer, I am ſure it muſt needs obtaine a greater degree of eſteeme, comming forth vnder the coniunction and ſweet aſpect of two ſo propitious and Noble Starres; whatſoeuer it is, it is your Worſhips, and ſo is the Author;

ſhip, and your bounty towards me, would iudge me vngratefull, the worſt of men. I will only ſay this, which all that know you affirm, that, for a generall eminency in all endowments both of Nature and Grace, the world can number but few ſuch. I humbly craue your third acceptance of this, and of the Author;

Who earneſtly prayeth, that as both of you are now vnited in a holy and happy band of mutuall loue, ſo you may for euer be conioyned in the participation of all good, preſent, and to come: and who reſteth

A deuoted Seruant

To both your Worſhips

in our Lord Ieſus;

ELNATHAN PARR.

TO THE COVRTEOVS READER.

COurteous READER; Thou haſt heere the fruite of my ſickneſſe, whereby in the beginning of this Winter, I was made vnſeruiceable for my publique duety. In this while, conſidering that Time is precious, and the dayes euill, as the Apoſtle ſaith, the Lord put into my heart, to redeeme the time: Wherevpon (as God enabled mee to hold vp my head) I looked ouer my ragged notes, and ſcattered papers. Part of which,

after my rude manner poliſhed, are heere offered vnto thee. I am not without hope, but that (by the good hand of God) as I had experience of the profit of theſe things being deliuered by liuely voyce: ſo alſo the charitable reading of them may much auaile thee. I know that euery day there are many new bookes ſet forth, and of this kinde not a few: yet in this method, with ſound and briefe Propoſitions of the principall points of Diuinity; euident and infallible prooſes; ſuccinct and perſpicuous Explications; and plaine and liuely Applications, I haue not obſerued any: So that this, and alſo the great ignorance of the multitude conſidered, I doubt not but the indifferent will free theſe my Endeauours from the cenſure of ſuperfluous, and of writing Iliads (as they ſay) after *Homer*; I confeſſe ingenuouſly that much of my Explications is drawne from the fountaines of other men, both forraigne

forraigne Writers, and many our owne worthy Countrymen. So that, as the little Bee, greatly industrious, flyeth ouer many a garden and flower, to gather a little honey: so haue I out of many mens gardens, se'ected and gathered many such choyce things, which I iudged might most make for thy benefit. And this can bee no imputation to me, in asmuch as the Learned know, that (not to speake of some of the Penne-men of the holy Ghost) both ancient and later Writers, haue to the great benefit of the Church, taken this course: and also because I haue made such things, which I haue receiued from others, so to serue my purpose, eyther by contraction, addition, exposition, or marshalling into my order: that I may in some sort iustly challenge them as mine owne.

The summe to this my small Labour, (to the which is prefixed an exhortation to the studie of the Word)

is an Expoſition of the Deſcription of God, named the *Grounds of Diuinity expounded and applied*, becauſe it propoundeth, proueth, and as a key openeth, and eaſily vnlocketh, the hiddeen Myſterie and counſell of God, concerning our ſaluation by our LORD IESVS CHRIST. The Queſtions and Anſweres are familiar and friendly depending. The Explications plaine, and for the moſt part, conciſe, pointing at ſome things in a word, at ſome in a Parentheſis, which to the induſtrious Reader will bee the more aduantageable: and for the Vſes (which being practiſed, are the prayſe and life of Knowledge) I haue not obſerued euerie thing, nor ſo preſſed any thing, but that I leaue much more to be gathered and obſerued, by ſuch which are accuſtomed to Meditation. In a word, that which I iudged moſt profitable, I haue performed for thee.

If thou beeſt learned, as thou needeſt

it

it not, ſo I humblie intreate thee to know that I writ it not for thee; yet I barre thee not the reading, but moſt willinglie ſubmit it to thy cenſure. If thou blameſt the Phraſe and ſtile, that it is not fluent and round, but ragged and harſh: Truely neither can I commend it. Happily, I haue ſtriuen to be playne, or at leaſt, hauing no skill in finer Cookerie, haue dreſt it as I was able, after our homelie and Country faſhion for the ſtomackes of the vnlearned, who reliſh and like better of that which is plaine and eaſie, then either learned and deeepe Treatiſes which they vnderſtand not, or ſuch cookely conceits where the coſt is greater then the nouriſhment. Some delight in toyes like little Children: I ſhould then thinke verie ill of my ſelfe, when I ſhould goe about to pleaſe their humour, fitter to bee purged then nouriſhed. Some (and worthily) in regard of their great acuity and iudgement, like nothing (for them-

themſelues) but that which tranſcendeth common capacities: I doe not thinke my ſelfe able to doe that which might giue them ſatisfaction.

And, in as much as there are three-fold more which haue but meane knowledge, then which abound, it ſhall content me, that euen as Gold is common in Rich mens pockets, but Siluer is currant among the common ſort; it ſhall (I ſay) content mee, if, while thoſe of deeper iudgement be conuerſant in the Writings of the learned, my Labours may be in the hands of the meaner ſort, for whoſe ſake ſpecially I haue taken this paines.

For thee therefore which art but a beginner I haue laboured. If I may adde to thy knowledge and affection, and be a helper of thy faith and ioy, giue thou God the glory: I haue then attained the end of my labours. Read once and read againe; it may be the

ſecond

ſecond reading will bee more ſauory then the firſt. If thou profiteſt heerein, according as I haue prayd for thee, I know thou ſhalt neuer repent thee. And thus, deſiring the helpe of thy prayers, I commend thee to God, and to the word of his Grace, wiſhing thy farther vp-building in all ſauing knowledge, godlineſſe, and eſtabliſhed comfort of conſcience, through Ieſus Chriſt.

Thine in our Chriſt,

E.P.

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FINIS.

A SHORT AND PLAINE EXHORTATION TO THE STVDY OF THE WORD, WITH SEuerall directions for the hearing and *reading of the ſame: very neceſſary for theſe times.*

S the Sunne is to the World, ſo is the Word of God to his Church and People, the light of their liues, the life of their ſoules: But as the Sunne in regard of the commonneſſe, is ot duely conſidered; ſo the common-eſſe and plenty of the word (a benefit ſpeakeable) breedes the contempt of it. uen as the *Manna* at the firſt admired, as afterwards loathed: ſo doth our cor-ption vſe the word. When the Lord ooke *Ægypt* with darkneſſe, then they derſtood the benefit of the light; ſo if Lord ſhould deale with vs, ſending

such a famine of the word, as the Prophet
Amos 8.11 *Amos* speaketh of, we would then acknowledge the plenty of the Gospell to be a happy blessing: For we are brought to the acknowledging of good things rather by the wanting, then the hauing of them. So the sicke man learneth greatly to account of that health, for the which before his sickenesse he was seldome thankfull; but this is of corruption: and grace must teach vs never the lesse to esteeme of the word for the plenty of it, and our liberty in professing it; but so much the more to loue it, & for to praise our mercifull God in Iesus Christ.

This also we must know, that the more plentifully the Lord giueth the means, the more fearefull is our blindnesse, and the neerer we are to iudgement, if we make not good vse of it. When *Iohn Baptist* preached Repentance, and the kingdome of God,
Mat. 3.10. saith: *Now is the Axe layd, &c.* as if he should haue said: Howsoeuer God hath hitherto spared, yet when the Sonne from his fathers bosome shall teach: He that heareth not now, shall be hewen downe, and cast into the fire. How culpable this wicked our English Nation is, is too too manifest, and what we haue cause to expect for it, I tremble to write.

Who

Wherefore as in the morning when the Sunne ariſeth in his ſtrengh, we open our doores and windowes to partake of his comfortable brightneſſe: ſo, in as much as the Lord cauſeth the beames of his glorious Goſpell to ſhine clearely among vs, it is our parts to open our eyes, and to indeauour to be illuſtrated by the ſame. Is it not the Commandement, binding all, and to all induſtry in the ſearching and ſtudy thereof? Ioh. 5. 39. Coloſ. 3. 16.

That all are bound, may appeare by theſe reaſons: Firſt if any might be diſpenſed with, for not ſtudying in the word; either in regard of the worthineſſe of their perſon, or for the multitude of their buſineſſe, then Kings: but not Kings, and *Dauid* an example; therefore none. Secondly, Deut. 17. 18. 19. parents and children are bound to the knowledge of the word: but all degrees, orders, and conditions of men, are in theſe contained: therefore all. Thirdly, the reaſon of the commandement ſheweth it: *In them you hope to haue eternall life.* But all Deu. 6. 7. Ioh. 5. 9. hope for, and would haue eternal life: *Ergo.* Furthly, the Scriptures ſet downe the duties of all men in their ſeuerall callings: but theſe duties wee cannot performe, vnleſſe we know them; and know them we cannot without the word. *Ergo.* Fiftly, the Apoſtle

2 Pet. 3. 15 ſtle *Peter* writeth thus: *Bee ready alwaies t*
giue anſwer to euery man that aſketh you
reaſon of the hope that is in you. But render
reaſon, and readily we cannot, without th
word: therefore all, whether teachers o
learners, able or not able to read, are boun
to the ſtudy of the word. Away then wit
the figge-leaues of the multitude, wh
think themſelues heereof diſcharged, eith
for their worldly buſineſſe, or becauſe the
are not booke-learned, or for ſome ſu
fooliſh excuſe. This alſo reproueth the P
piſts, who barre the common people t
reading of the Scriptures, fearing leaſt th
thereby they ſhould proue Heretike
But this is a fooliſh feare; for the Scri
ture teacheth the contrary; affirmin
that the Law maketh not wiſe men ſimp
but ſimple men wiſe; not putting out t
Pſal. 19. 7. 8. eyes of them that ſee, but giuing light
the eyes. And indeed their reaſon is wi
out reaſon: for the word is a rule; but
ruler maketh not the worke wrong, bu
a meanes to right the ſame. The wor
a light: But the light cauſeth not dar
neſſe, but the abſence of the light: So
word cauſeth not hereſies, but the abſe
of the word: yea, and if they well conſi
they ſhall finde, that not the ſimple c

mon people, but the learnedest Clearkes, priding themselues in their wit, haue beene the broachers of heresies.

As all are bound so to vse all industry and diligence to know the word: which is expressed in those significant tearmes and phases: *Search the Scriptures* and, *let the word of Christ dwell in you plenteously*: *Search*, that is, not slightly and ouerly, as many do, not regarding whether they finde or no: but narrowly, and painfully, as *Salomon* expoundeth, by *calling*, *crying* and *seeking*, as for siluer, and searching, as for treasures: Then shall we vnderstand the feare of the Lord, and finde the knowledge of God. *Let the word of Christ dwell in you*: that is, euen as they that dwell with vs vnder the same roofe, are well knowne vnto vs, & we familiarly conuerse with them: So ought the word to be, not as a stranger; but as a welcome and well-knowne guest: *Let it dwell plenteously*, or *richly*: that is, euen as euery corner of a rich mans house is fraughted with stuffe, so ought we to bee fulfilled with diuine knowledge. This condemneth those blinde ones, who liue like bruit beasts that haue no vnderstanding; whose bruitish ignorance cannot be but exceeding fearefull: For euen as a house without

Pro.2.3.4.

walles and windowes, and other neceſ
furniture is accounted forlorne; ſo that
a very forlorne & naked conſcience, wh
is deſtitute of the knowledge of the wo
And as it is an eaſie matter to leade
blinde out of the way, ſo the ignorant
eaſily led, and taken in the ſnares of
Diuell. And this reproueth the negligen
of ſuch, who are not careful to apply the
ſelues with all diligence to the ſtudy of
word: our negligence heerein being
cauſe of the barrenneſſe of knowledge
theſe plentifull times. If men would beſt
that time in the ſtudy of the word, wh
they for the moſt part beſtow, ſome in h
ting and hauking, ſome in dicing and c
ding; ſome in drinking, ſwilling, and
lowing bad company, ſome in ſloth
idleneſſe, thus wiſely redeeming the ti
then certainly knowledge would abou
among vs, as the waters that couer the S
Euen as in matters of the world, thou
man haue neuer ſo good a trade; yet wi
Pro. 12, 24 out labour and diligence hee can doe
Pro, 22, 29 good in it: and as the diligent ſhall be
rule, and ſtand before Kings, ſo knowle
ſhall increaſe to the diligent, when
negligent ſhall be vnder darkeneſſe.

There are two principall cauſes am
ma

many, which ought to prouoke our dili-
ence herein. The Difficulty, and the Vti-
ty of the Scriptures : The Scriptures are
difficult and hard, but first not to all; but
to them which perish, and to them which 2.Cor.4.3.
turall, and haue not the spirit: but to 1 Cor. 2.
of them which haue receiued the enlightening 14.
spirit, it is otherwise: God who commanded
the light to shine out of darknesse, shining
to their hearts, and giuing them the light
of the knowledge of God, in the face of Ie-
us Christ. Secondly, they are difficult, but 2.Cor.4.6.
not alwaies, the Lord more and more scat-
ring the darknesse of the mindes of his
elect Children, by his holy spirit. Thirdly,
they are difficult, but not al, for in the foun-
tion of the doctrine of saluation, and of
faith and manners, they are easie and plaine:
but some places indeed are wonderfully
hard : There is milke for babes, that is ea-
sie: and meate for strong men, there is hard- Heb. 5.12.
nesse. The Ancients, of this haue excellent- 14.14.
ly spoken: One saith, the Scriptures are like
a mighty riuer, in the which a Lambe may
walke safely, and yet an Elephant be drow-
ned. And another: The writers of holy
Scripture are in some things like Angels,
descending to the capacity of the simplest;
and in some things as Angels, transcending

the capacity of the learnedeſt. And again, in the holy Scriptures ſome things are open, and ſome things obſcure: thoſe are for our nouriſhment, theſe for our exerciſe: by thoſe our hunger is ſtaid, in theſe our loathings. And indeed, this variety addeth to the excellency of the Scriptures, as in the globe of the earth, ſome land, and ſome ſea, makes both the more eſteemed; and in the land ſome hilles, and ſome vallies make both the more delightſome; and as the Sommer is ſo much the more welcome, after a hard and ſtormy Winter: euen ſo this mixture in the word, maketh both the more pleaſing, and continueth the edge of our deſire to ſtudy: which if it were all alike, would ſoone be dulled.

Theſe reaſons may be rendred why the Lord would haue ſome things in his word to be thus folded vp in the cloudes of obſcurity; making (as it were) darkeneſſe their pauillion: Firſt, that we might know and acknowledge the vnderſtanding of the word to be the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would ſoone appeare, if all things were obuious and eaſie at the firſt ſight. Thirdly, that we ſhould not vilipend and make light reckoning of the word: ſo

thi

this is our corruption: profered kindnes, or grace, is not esteemed. Fourthly, that impure dogges and swine may be kept from holy things. Fiftly, that we should make high account of the ministery of the word, ordained for the opening and interpreting of the same. Sixtly, to stirre vs vp to prayer, and to continuall diligence and panies in the hearing and reading of it: As matters of great difficulty, are not compassed (we see) with ordinary paines.

Many by reason of the difficulty of the diuine Oracles, doe quite giue ouer the study of them; like vnto the sluggard, or idle person, who saith; *A Lyon is in the way*. But as generous and noble spirits are not daunted nor dismayed by the dangers of great Enterprises, but rather so much the more enflamed with courage to set vpon them: Euen so the difficulty of holy Scriptures should not abate our pains; but in reason so much the more whet on our dilligence: without the which, not only no excellent, but no ordinary comfortable measure of knowledge can be atchieued. Is the word difficult? Then it requireth of thee so much the more industry in reaping, hearing, conference, meditation m prayer; In which things if wee did exercise our selues in a con-

Pro. 26. 13.

conſcionable manner, we ſhould ſoone become men of ripe age in theſe hidden myſteries.

The ſecond reaſon to excite our paines is the vtility and profit that comes by the word. As *Dauid* ſaid of *Goliah* his ſword, *There is none to that*: So I may ſay of this reaſon, *There is none to this*. For amongſt men, whoſe heart is ſo hard but profit and gaine wil perſwade him? But the Scriptures are profitable: *By them we beleeue: By them we are conuerted, and made wiſe: By them we are regenerated. By the preaching of them we receiue the holy Ghoſt. By them we are ſaued,* therefore called *The words of eternal life, and of ſaluation*. The word is compared to *Light*, to enlighten vs. To *Raine*, *Snow*, and *Dew*, to make vs fruitfull in good workes. To a *Sword*, to defend vs. It is a *Key*, to direct vs to Chriſt, the treaſury of all happineſſe. It is as *Sincere Milke*, to feede vs, and make vs grow: As *Flagons of Wine*, and *Apples of Paradiſe*, to comfort vs. As *Salt* to ſeaſon, purge, cleanſe and preſerue vs. Preferred before *Honey* for ſweetneſſe, before tryed *Siluer* and *Gold* for price, and ineſtimable value. What ſhall I ſay? the praiſe and excellency of the Scriptures, exceedeth all the praiſe and commendation that can be

1 Sam. 21. 9.

2 Tim. 3. 16.

Luk. 17. 20.

Rom. 10. 14.

Pſal. 19. 7.

2 Tim. 3. 15.

1 Pet. 1. 23

Iam. 1. 18.

Acts 10. 44

Iam. 1. 21.

Luk. 11. 28

Iohn 6. 68

Acts 13. 26

Pſal. 119. 105.

Pro. 6. 23.

Deut. 32. 2

Eſay 55. 10. 11.

Eph. 6. 17.

1 Pet. 2. 2.

Cant. 2. 5.

be giuen vnto them. If I had the tongue of Angels, I could not expresse it, but must be compelled to say as the Apostle in another place: *O the deepnesse of the riches of the wisedome of God, and of his word!* Is any thing then so profitable as this? O what a base, slauish, and foolish nature haue we, which runne and hunt after the feathers of the world, neglecting the true & certaine treasures of the Word. *You haue a sure word of the Prophets, to the which you doe well if you take heed, &c.* Yea, if we study in the word, wee haue the Angels as fellow students, searching, enquiring, and desiring to behold the things that are reuealed to vs by preaching of the Gospell.

Mat. 5.13. Psal. 19. 10. Psal. 12.7. Psal. 119. 72. 2. Pet. 1.19

But some percase, will thus obiect: The word of God is to be studied wee confesse: but how shall we know that those Scriptures are the word of God?

1 Pet. 1.23 11.12. Eph. 3.10.

That the Scriptures contained in the old and new Testament, are the word of the liuing God, may appeare,

either by { *Testimonies*, or *other Reasons:*

The testimonies are either { *Diuine*, or *Humane.*

The

The testimonies diuine, confirming this truth, are either of { *God, speaking in the word:* or of *The holy Ghost speaking in the conscience,*

1 Cor. 21. 3 2 Tim. 3. 19.

2. Pet. 1. 21 God so witnesseth in his word: and what more ordinary in the Prophets, then *Thus saith the Lord?* as *Zacharie* also. *He spake by the mouth of his holy Prophets, which haue beene since the word began.*

Luk. 1. 70.

The holy Ghost beareth this witnesse vnto the consciences of the elect: And this testimony is that inward force and efficacy of the holy spirit, by the which wee feele our hearts moued, bowed, & perswaded to beleeue the word. *He that beleeueth, hath the witnesse in himselfe.* This testimony (next to the voice of God speaking in the Scriptures, who indeed is onely a sufficient witnesse to himselfe) is to be preferred before all other testimonies and arguments whatsoeuer. But this must be remembred, that this witnesse of the Spirit in the heart, is not to be pretended to confirme doctrines to others, and to confute aduersaries: but only, that euery one for himselfe by this witnesse might be certaine in his very conscience, that the holy Scriptures are of God. In this the conscience resteth, and is satisfi-

1 Cor. 2. 10. 11. 12. Ioh. 2. 20. 27. 1 Ioh. 5. 10.

ed:

it ariſeth, and wrought in our hearts, by the word read, heard, meditated vpon, and tranſlated to the vſe of faith and life. as, *If any man will doe his will* (ſaith Chriſt) *he ſhall know of the doctrine, whether it bee of God, or whether I ſpeake of my ſelfe.* Ioh.7.17.

The humane teſtimonies are either of the { *Church*, or of *The enimies of the Church.*

The perpetuall conſent of the Church, and of all the people of God, in receiuing, embracing, and conſeruing the word of God, ſo many ages, notwithſtanding their diuerſity and diſparity of minds and iudgements; argueth no leſſe then a diuine authority in the word.

The enemies are either { *Iewes*, or *Heathen.*

The Iewes acknowledge the bookes of *Moſes*, and the Prophets, to be giuen by diuine inſpiration. And among the Heathen, when *Ptolomie* the King of *Ægypt* demanded why Heathen Authors in their writings, make no mention of the books of Scripture: one made anſwer, becauſe they were diuine: and that God the author of them, was reuenged of al thoſe that pre-

presumed to touch them, as *Iosephus* and *Eusebius* report.

The other reasons may be drawne, first from the antiquity of them, being of all writings the most ancient: *Moses* the first Pen-man of holy Writ, being farre elder then all other writings now extant in the world: a thing well knowne to the learned. Secondly, from the certaine euent and accōplishing of the diuers propheſies, which neither by natural causes, nor by the wit of man, could euer haue been foretold. Thirdly, from the miracles which Sathan neuer could bring to passe. Fourthly, from the matter of them containing the whole, pure and perfect law of God; and describing such a meanes of saluation, which both agreeth to the glory and perfect iustice of God, and satisfieth the conscience. Fiftly, from the Maiesty of them, which shineth euen through the humility and simplicity of the phrase. Sixtly, from the inuincible firmity & cōtinuance of them, notwithstanding the rage of so many persecutors, labouring to abolish their very memory. Seuenthly, from the beautifull harmony, and admirable cōsent of all the parts of the doctrine contained therein. Eightly, from the force of them in the minds of men, effecting,

mouing,

mouing, conuerting and transforming vs nto new men, and kindling a liuely conſo- lation in our mindes in the day of tryall, as ppeared in the Martyrs. Ninthly, from he irreconciliable hatred of Sathan and his omplices, tyrants, perſecutors, and all pro- hane men, againſt the Scriptures, more hen any other bookes. Tenthly, from the engeance of God vpon the contemners, laſphemers and enemies of the word. It were almoſt infinite to reckon al that might e ſayd herein: all which are good, iointly nd ſeuerally conſidered, to confirme vnto s the authority of the Scriptures, and to onuince the conſciences of all them, which n the vanity and wickedneſſe of their earts, ſhall any way call them into que- tion.

Wherefor e it appeareth (and nothing an be ſayd to the contrary) that all are ound with all diligence, to ſtudy in the ord of God.

Two principall parts of our ſtudy in the ord, are the Reading, and the Hearing of . All then muſt giue all diligence to heare nd read the Scriptures.

And becauſe things good in themſelues, hrough bad and negligent vſage, become ft-times vnprofitable and hurtfull vnto

vs,

Colo.1.10 vs, therefore the Apoſtle *Paul* prayeth and
Colo.3.16 exhorteth, that *the Word dwell in vs, in all wiſdome.*

That we ought wiſely to heare the word preached, appeareth by our Sauiour himſelfe in his monitions to his Apoſtles and
Mat.15.10 Diſciples: *Heare and vnderſtand, Take heed*
Mar 15.10 *what you heare. Take heed how you heare.*
Luk.8. 18. Vnto this wiſe hearing, three things are neceſſary: Firſt, ſomething is to bee done before we heare. Secondly, ſomething in the hearing. Thirdly, ſomething when we haue heard.

That which is to be done before we heare, is called *Preparation*; which conſiſteth in the auoiding of ſomethings, and in the doing of other ſome.

Thoſe things which are to be auoided, may be reduced to theſe fiue heads: The firſt is *Intemperance*: in riotous eating and drinking, and pampering the body; whereby we are made vnfit for the exerciſes of the word: the body being then more apt to ſleepe then to heare. Full bellies (for the moſt part) haue empty ſoules; and therefore our Sauiour Chriſt moniſhed his Apoſtles *to beware of ſurfetting and drunkenneſſe*
Luk.21.34 *which oppreſſe the heart.*

The ſecond is *Deſtracting cares of the world*

world: theſe muſt be baniſhed out of our minds when we come to heare the word; As *Abraham*, when he went to ſacrifice his ſonne vpon the mount; left his Aſſe and ſeruants at the foote of the hill: Euen ſo, when we come to the holy hill of God with the Congregation, we muſt put off, and abandon all our owne thoughts words and ſeruile labours. For as thornes choke the Corne, ſo will theſe the word, as our Sauiour teacheth. Gen. 22.5. Luk. 8.14.

The third is *Preiudice* againſt the perſon of the Teacher: for when the perſon is once diſtaſted, we reliſh not his doctrine, though neuer ſo good. So *Ahad* could not abide *Micaiah*; and therefore would not endure his teaching and admonitions.

The fourth is *Pride* for ſome meaſure of knowledge receiued: As many will ſay, they know as much as the Preacher can tell them. It may be they doe: But do they practiſe it? Such muſt know, firſt, that preaching is not onely to teach men that which they know not, but alſo to ſtirre them vp to practiſe that which they know: not ſo much ordained to informe the iudgement, as to reforme the affection. Secondly, they muſt remember that part of the ſong of the Virgine: *He filleth the hungry with good things,*

but the rich he ſendeth empty away.

The fift is *Carnall ſecurity*; when w
come to the hearing of the word with a re
ſolution, that ſpeake the Lord what he will
and cry the ſeruants of God againſt ous ſin
as long and as loud as they will, yet we wi
doe as we liſt. For many by this meane
come into the congregation, as the vnclean
beaſts into the Arke; they come in vnclean
and goe out vncleane. Well, this of all o
Rom. 1. 28. ther is moſt fearefull, and the high way t
2. Theſ. 2. a reprobate minde.
10. 11. Theſe eſpecially, and ſo all other finn
muſt be carefully auoided, and vnfeine
Wiſ. 1. 4. ly repented of: *For wiſedome entreth not i*
to a defiled ſoule: And as the eye, it be
uill affected, cannot diſcerne the obiect;
the mind infected, and the conſcience po
luted with theſe and the like ſinnes, cann
poſſibly vnderſtand the things of God: S
than by theſe meanes ſtealing out of o
hearts the pretious ſeede of the good wo
of God.

Thoſe things which are to be perform
before the hearing of the word, are eſpe
ally two. The firſt is prayer. If we m
pray before the receiuing of our bod
meate, much more before this heaue
foode of our ſoule. And in our prayers

muſt commend our Teachers & our ſelues vnto the Lord. For our Teachers we are to pray for three things: Firſt, that their lippes may preſerue knowledge. Secondly, that they may bee faithfull in deliuering the whole counſell of God vnto vs. And thirdly, that they may powerfully and wiſely ſpeake to our conſciences.

For our ſelues alſo we are to pray for three things: Firſt, for the pardon of our ſinnes. Secondly, that our mindes may be opened to vnderſtand. Thirdly, that our hearts and affections may bee ſanctified to obey the holy word, For oftentimes we doe not that we know to bee beſt; but that vnto which our affections carry vs. An honeſt and a good heart is a notable ſigne of Gods ſpirit.

The ſecond thing to bee done, is timely and ſeaſonable reſorting, with the reſt of Gods people, to the houſe of God. Negligent comming, that is, when we come one straggling after another; howſoeuer it bee ordinary almoſt in all places; yet it argueth groſſe careleſneſſe and neglect, if not contempt of the worſhip of God. If our loue to the word ſhould be meaſured hereby, it would ſoone appeare to be a great deale leſſe then our loue to Faires Markets,

Feasts, and merry meetings, as they c
them, vnto the which we will bee sure
come with the first. O that wee had
halfe the care to come to the market a
food of our soules, which is the mistery
the word: Why should we not be like
Peter and *Iohn* in striuing to out-runne
another to the house of God, as they to
Iohn 20.4 Sepulchre of Christ?

Nehem:8. 1. In the time of *Nehemias* the people
thered all together, and called for the
Acts 10.33 ding of the Law: And *Cornelius* and
Luk 5.1. houshold were all ready waiting for *Pe*
to heare the word. And the people pre
vpon Christ to heare him. The forwa
nesse of these for our imitation.

In hearing, three things are requisi
first, Attention; second Intention; th
Retention; The first ordereth the bo
the second, the vnderstanding, the third
memory: Attention is when the wh
body, but especially the eare, and the
are reuerently composed to heare
Eccle.4.17 word, Of the eare we read, *Bee more*
Luk.4. 28. *to heare.* Of the eye, *The eyes of all that*
in the Synagogue were fastened on him, tha
on Christ when hee began to teach th
Of the reuerent carriage of the whole
dy *Constantine* the Great may be an ex

le, who as *Eusebius* reports, though hee
ere the moſt noble Emperour that yet
he world hath ſeene, for the moſt part
ould ſtand at the preaching of the word,
nd not ſit downe, though admoniſhed of
is nobles. *Marie* alſo is an example
ereof. Wherefore to ſleepe, to talke, to Luk.10.39
ade, to gaze vp and downe in euery cor-
er, which is the marke of a foole, as *So-*
mon teacheth are ſpecially to be auoyded.
o alſo departing out of the Congregati-
n, without iuſt and reaſonable cauſe, as
e people ſtayed for *Zachary*, though in
gard of the viſion hee held them very
ng: Euen ſo ſhould wee ſtay with reue-
nce, till the Congregation bee diſmiſ-
d with the bleſſing of God. More reue- Luke 1.21
nce, then muſt bee of a great many pra-
iſed in hearing. If *Paul* will haue wo-
en reuerently to behaue themſelues in
e congregation, becauſe of the Angels;
uch more ought all, both men and wo-
en behaue themſelues reuerently, be-
uſe of the preſence of God, who is the
ord both of men and Angels: of the
hich his preſence wee haue his promiſe:
d therefore *Dauid* called the meetings Mat.8.20.
Saints in his time the preſence of God.
s therefore *Iacob* was ſtricken with great Pſal.42.2.

Gen.28,17 reuerence for the vision which hee had at *Bethel*, and said, *How fearfull is this place! this is none other but the house of God, this is the gate of Heauen:* so should we esteeme of the assemblies of the children of GOD

Psa.1.7. worshipping in feare, as *Dauid*; remembring we are present before God himselfe

Acts 10:33 as *Cornelius*. The second is Intention, and this is of the minde, when wee diligently marke those things which are taught. For if our thoughts wander, and bee not bent on the things spoken, wee heare without profit. Euen as we see by experience, that in a deep meditation, though our eyes be fixed vpon some certaine obiect, yet wee small regard it: so, if the minde be not present as well as the body, all is to no purpose: For this is to be like the Iewes, who honoure God with their lips, but their hearts were farre from him. Wherefore heere is required, that we suffer not our hearts to wander, but that we call home all the powers of body & soule to this holy businesse; not only marking some words, and sentences, but the Booke, the Text, the Parts, the Doctrine, the Proofes, and the Vse. This is Intention, and this is commanded to the Church.

Psal.45.10 *Heare O daughter, and consider, incline,*

Prou.2.2. And *Cause thine eare to hearken, and incline*

thine heart to wisedome and vnderstanding
The third is Retention, and this is of the memory; when wee lay vp the word of God in the heart, as the Virgine *Mary*, the sayings concerning Christ: Not so to lay it vp, as the euill seruant the talent, neuer to vse it; but as *Ioseph* in the yeares of plenty, layed vp corne for reliefe against the yeares of famine; so should we store vp the word, that we may haue it ready for our vse vpon all occasions offered. And this is noted to be the property of good ground; *To keepe the word.* But many are like to siues, or broken vessels, into which whatsoeuer is poured, is lost. That bodie thiueth not, where the stomack wanteth a retentiue faculty to keepe the meat till it be digested: Euen so, all the hearing in the world profiteth not, if we be not carefull to remember it. Wherefore, as a man hauing receiued a pretious iewell casteth it not at his heeles, but layeth it vp charily vnder locke and key; so should we lay vp the word which we haue receiued. The word is a well of life; but (as *Iacobs* well) it is very deepe; Preaching is the drawing of this water; our hearing the fetching of it: But as we go not to the riuer for water to spill it by the way; so if we spill and loose the word we haue receiued, what

Luk. 2.52.

Luk. 8.15. Ioh. 14.24.

profit ſhall we haue? And becauſe we ar nimble to apprehend, and ſtrong to retain euill things; but ſlow, and weake to goo things; we muſt earneſtly pray and entreat the Lord, to ſanctifie, and to ſtrengthen our memories, that that which we haue onc heard, we may often remember, to the be nefit of our ſoules; *Amen.*

That which is to be done after we hau heard, is *Meditation*, the very life of ou Hearing and Reading; and it is a reuoluin in our mindes, and a reapeating againe thoſ things which we heare and read: with out the which, I dare be bold to ſay, tha neuer any did, or ſhall profit in the ſtud of the Word. This meditation is eithe with God or man: Meditation with God is either when we giue thankes, or pray, con cerning thing heard or read. When tho haſt heard, praiſe God for it, and pra that by the finger of his Spirit it may b written in thy heart: and that thou mai finde in thy ſelfe, the liuely formes of th doctrines deliuered: It is a good degree profiting by the Word, when we can co clude the things we heare and reade in th forme of a prayer.

Meditation with Man; is, either wi our ſelues, or others.

Wi

With our ſelues, when we make triall whatwe can remember of that we heare and reade: and here we muſt not ſtay, but proceed to the heart and conſcience, and examine them vpon euery point we haue heard, As if thou haſt heard that which before thou kneweſt not, bleſſe God, and labour to be more confirmed in the truth. If any thing hath bene reproued, then either thou art guilty, or not guilty: If guilty, bleſſe God that thou art admoniſhed of thy fault, and from hence make thee riſe to repentance: If thou beeſt not guilty, praiſe God for preſerving thee from ſuch ſinnes, ſo condemned in his word: If thou haſt heard a vertue, or good duty commended, then either thou haſt not practiſe it, or thou haſt: If not, begin here in the name of God; if thou haſt, praiſe God for ſuch grace, and let ſuch exhortations encourage thee to proceede in well-doing.

Meditations with others, is, when either with our family, or with any other of the godly brethren, we doe reuerently and diſcreetly conferre of the things deliuered. The benefit hereof much needes bee great; for as two eyes ſee more then one; ſo when we meete to conferre of that which we haue heard, that which one forgetteth, another

may

may remember; and that which is not well vnderstood by one, is, it may be, better marked by another. The two Disciples thus conferring, had their vnderstanding opened. And the men of *Berea* their faith confirmed. And this is wisely to heare: The Lord bless all his people with this grace for Christ sake. *Amen.*

Luk. 24. 13

Act. 17. 11. 12.

Thus much concerning wisedome in hearing the Word: Now followeth to be declared, how we should reade the holy Scriptures wisely.

The we are wisely to reade, teacheth our Sauiour, *Let him that readeth consider*: and we find by other experience, that our affaires vndertaken rashly, and without due consideration, succeed not.

Mat. 24. 25.

That we may reade wisely, three things are necessary: 1. *Reuerence*. 2. *Order*. 3. *Iudgment*.

First, *Reuerence* is required in our reading of the holy Scriptures; both in regard of the Maiesty of the Author of them, which is the liuing God; and also in regard of the worthinesse, and weightinesse of the contents, and matter of them: which is the hidden and great mystery of godlinesse concerning Iesus Christ, and eternall life, the summe of the word of the Lord,

the word, the Lord: In these two respects, besides many other, the Scriptures are farre more excellent then all other writings whatsoeuer.

Therfore when thou takest thy Bible, remember the Lord whose word it is; and sanctifie thy exercise therein, with a godly and deuout prayer, for leaue; and for an vnderstanding heart; yea, as *Moses* at the setting forward of the Arke, and at the resting of it deuoutly prayed: So whensoeuer thou readest, begin and end, open and shut thy booke with prayer: For as they which come to the Lords Table, and eate and drink vnworthily, and irreuerently, eate and drinke their owne iudgement, not considering the Lords Body: So they which come irreuerently to the reading of the Scriptures, as to the reading of any prophane or common booke, reade to their owne iudgement, for not considering the Lords Booke. As wee reade that the Lord commanded *Moses* to put off his shoos, when hee drew neare the burning Bush; *because the ground whereon he stood was holy ground*: So when wee draw neare to the Lord, in offering to reade his word; hee commandeth vs to put on holy and reuerent affections, because the Booke we reade is a holy Booke. For, which way soeuer

Num. 10. 35. 36.

1 Cor. 11. 29.

Exod. 3. 5.

ſoeuer we turne or caſt our eyes: in euer
leaſe and page thereof, the holy and reue
rent name of the Lord is ingrauen, As *Pe*
1 Pet 4.11 *ter* therefore writeth of ſpeaking, *If any man*
ſpeake, let him talke as the word of God: ſo may
I ſay, if any teade, let him reade, as the
words of God. For as many thouſands of
the *Bethſhemits* were ſore puniſhed for their
irreuerent gazing vpon the Arke: as we
1 Sa.6.19. reade alſo of *Vzzah*: So verily, the iuſt
1 Ch.13. Lord ſtriketh many Readers with blindneſſe
19. and hardneſſe of heart, for irreuerent vſage
of holy Scriptures. When thou readeſt
therefore bee reuerent, and pray. Pray; for
Iam.1.5. this is the way to obtaine wiſedome: and
Luk.11.13 to obtaine the Spirit: which ſpirit leade
deth vnto the knowledge and practiſe of
Ioh.18.13. all truth: and which reuealeth vnto vs the
hidden things of God: Vſe reuerence alſo.
1.Cor. 2. *For the feare of God is the beginning of wiſe-*
10. *dome*: And the ſecret of the Lord is re-
Prou.1.7. uealed to them which feare him; and he
Pſal.25.14 couenant to giue them vnderſtanding: The
Lord put in our hearts this feare for Chriſts
ſake, *Amen*.

The ſecond thing required in the rea
ding of the word is Order, and Method
which is a great furtherance of know
ledge, and a ſingular helpe of memorie

an army disranked and out of battell a-
ay neuer getteth the victory; so neither
oth disorderly and confused reading, get
ny great measure of grounded know-
edge.

As Saints *Luke* wrote the Gospell in an
rderly manner from point to point: so we
re to reade the word, in an orderly man- Luk.1.3.
er, going forward from point to point.
Memorable is the example of one *Alphon-
sus* a King of *Spaine*; who, notwithstan-
ling the affaires of his kingdome, read
uer the Bible fourteene times in order,
with certaine Commentaries vpon the
ame: As his diligence is here very com-
endable, and for our imitation; so also
his, He read in order. If therefore I were
worthy to giue directions this way, I would
hus, aduise: First, what booke soeuer wee
ake to reade, to begin at the beginning,
nd so to continue reading till wee come
o the end of it. And thus shall wee carry
he summe and the drift of the History
nd argument before vs: of which in a
reat part, they which reade now a Chap-
er in one booke, now a leafe in another,
nust needs be ignorant. Such simple rea-
lers I may liken to those simple women,
which are alwaies reading, but are neuer 2 Tim.3.7.

able

able to come to any ſound knowledge
the truth. For as he that goeth but an eaſ
pace in the right way ſpeedeth his iourne
faſter then he that maketh more haſt in
wrong way. Euen ſo a little read in goo
order, aduantageth the knowledge mo
then greater paines, if it be confuſed. Se
condly, I would aduiſe, that in our readin
we begin firſt with the eaſieſt and plaine
Books, as the Hiſtory of Chriſt, ſet down
by the Euangeliſts, and the Book of *Gen*
ſis: Then to reade the Epiſtles, firſt the ſhor
teſt, as the Epiſtles to the *Philippians*, *Colloſ*
ſians, the firſt and ſecond to the *Theſſalolian*
then the Epiſtles to the *Galatians*, & to th
Romans, which laſt Epiſtle is called of ſom
the Key of the Bible. And when wee hau
tryed our ſelues in theſe, then to begin th
Bible, and to reade it through: For eue
as in Trades there are ſome thinges mo
eaſie, to the which the apprentice is appl
ed; and afterwards, as he groweth in cap
city, he is taught the harder and more ſe
cret things of his miſtery: ſo in the Scrip
tures, there are ſome things eaſie and fam
liar for learners, and beginners, as milke fo
babes: and there are other things, hard an
obſcure, which it is not ſafe to medd
withall, till we haue our ſenſes well exer
ſed in the word.

The third thing required in wiſe reading, is Iudgement and Diſcretion; by the which, firſt we make choice of a fit time to reade: ſecondly, diſcerne the right ſenſe and meaning of that we reade; and thirdly, apply and make the right vſe of our reading.

Iudgement is requiſite; for a wiſe man miniſtreth all his affaires with iudgement: and euery thing is beautifull in his time. Therefore the time is ſpecially to be regarded. All time is not to be ſpent this way. For our callings muſt carefully be followed: neither is all the time to be taken vp in our callings, but ſometime is to be ſpared for reading, prayer, and meditation: One of theſe may not hinder another, which muſt needes come to paſſe without Iudgement. *Dauid* and *Daniel* obſerued prayer thrice a day; and they that feare God, will ſo diuide their times, that at the leaſt once a day they will reade a Chapter or two in the Bible; and becauſe of the ſluggiſhneſſe of our nature, ſoone weare of good things: it were good to taske our ſelues; and when it ſo falls out that we are conſtrained vpon extraordinary occaſion to leaue our taske vnperformed one day, then to double our paines and diligence the next time, riſing the earlier, and working the harder in our callings, that

Pſal. 112. 5

Eccle. 4. 10

that we may redeeme that time without a
losse.

Theodosius the second Emperour of th
name, is reported to haue written out
Bookes of the New Testament with
owne hand, accounting it a speciall Iewe
and out of it hee read euery day, prayi
with his Wife and Sisters, and singing
Psalmes. And it was that famous Eunuc
practise, as we may gather out of the eig
Chapter of the *Acts*. I reade of anot
Emperor of *Rome*, who was wont to aco
that day lost, in the which he had not
stowed a benefit vpon some of his subiec
So we may well reckon that day among
losses, in the which we reade not, or me
tate not of something in the word. But s
lish men thus obiect; I haue no leisure,
reason of vrgency and multitude of bu
nessa. To such a one I answere. Is
busines more vrgent then this? *Marth*
troubled indeede about many things;
this owne thing is necessary: namely,
knowledge of God by his word. Aga
Thou wilt spare a time to eate and slee
Iob 23.12. why not then to read? *Iob* esteemed
words of God, more then his appoin
foode: If our loue were such to the w
we would rather spare the times of our

ng, then of our reading; as *Iacob* ſpared Gen.15.30
e meate out of his belly to buy the bleſ- &c.
ng. Hath the body neede of nouriſhment
d hath not the ſoule much more? Now
e bread of the ſoule is the word of God.
Lord giue vs euermore of this bread,
men.

Iudgement is alſo requiſite in reading,
at we may vnderſtand the meaning of the
oly Ghoſt: For the word of God is not in
e letters and leaues, but in the meaning
d ſence, as ſome of the Antients haue ſpo
n; yea, one of them ſaith: that the word
God fooliſhly vnderſtood, is not the
ord of God. Our Sauiour Chriſt hauing
tentimes to deale with the learned Scribes
d Phariſes, and with the Sadducees, as-
th thus: *Haue you not read*? and, *Did you* Mat. 12.3.
uer reade? and *You erre, not knowing the* & 19.14.&
riptures. And yet theſe Scribes did ſo di- 21.16.42.
gently reade the Scriptures, that they & 22.31.
mbred the letters and words: but they Mar.12.24
d without iudgement; not diſcerning,
r ſearching into the heart of the ſence, but
ying in the barke of the letter. Thus to
d is vnprofitable. And here, as we muſt
e carefull to finde the meaning, that we
y not read as children; ſo alſo we muſt
e heede, that we faine not a meaning of

our owne, and thruſt it vpon the wor
leaſt we proue Heretickes. Therefore t
right, true, and fit ſence is to be ſought ou
which of one place can bee but one : A
that muſt be, not according as wee think
2. Pet. 1. 20 (for no Scripture is of priuate interpret
tion,) but according to the Scripture
which are the onely beſt expounders
themſelues. The meanes, and ready w
to finde out the genuine and true meani
of any Scripture, are eſpecially theſe : Fi
a due and learned conſidering of the ori
nall Tongue, in the which the Scripture
written. Secondly, a diligent marking
that which goeth before, and that whi
followeth. Thirdly, a wiſe comparing to
ther the place in hand, with other plac
both like and vnlike. Fourthly, a heed
examining of the ſence ariſing, with the
nalogy of faith; that is, with the doctr
contained in the Apoſtles Creed, ſo call
the Lords Prayer, and the ten Comman
ments, which are a ſhort ſum of the wh
Bible. Fiftly, conference with the lear
Interpreters. Sixtly, feruent prayer to G
for vnderſtanding: for as we cannot ſee
Sun without his owne light; ſo wee can
ſee the wonders of the word, vnleſſe
Lord manifeſt them vnto vs by his Spi

The third thing that is to be done, that ye may reade in iudgement, is *Application*, to make vse of that we attaine vnto by reading, in the reforming of our liues. Many esteeme highly of the tree of knowledge, with *Eue*; but they regard not the tree of life: when as the very life of our knowledge consisteth in the practise of that which we know. As it is sayd of Hearers, so it is said of Readers. *Not the readers of the word, but* Iohn 13.17
the doers shall be iustified. And, *These things* Iam.4.17.
you know them, happy are you if you do them. Nay, he that knoweth, and doth not, shall be the more beaten, & is guilty of the more sinne. As therefore wise men labour to make profit of all things they deale with: so we should propound this end to our selues in all our reading, that it may be profitable to teach, to improue, to correct, and to instruct vs in all righteousnesse, that wee may become absolute and perfect in all good workes. Some reade onely to this end, that they may know more then they did; and this is vanity: some that they may be known to know more; and this is pride: Some to make a gaine of their knowledge; and this is filthie lucre; Some to edifie others; and this is charity: Some to edifie themselues; and this is Christian prudence: such like

words hath one of the Ancients. Another ſaith thus: Then is our reading to be commended, when wee turne the words into workes. And againe, the Scriptures are Gods Epiſtle, written to men, to the end they ſhould liue well: And the holy Ghoſt better then all; *Bleſſed is he that readeth, and they that heare the words of this propheſie, and keep thoſe things which are written therein.*

Reuel. 1. 3.

Amen. *Now to God only wiſe, be honour and praiſe for euermore.*

1 Tim. 1. 17.

Amen: Amen.

THE

THE GROVNDS of Diuinitie, expounded and applied.

The prime and chiefeſt place of Diuinity is concerning God. *He that commeth to God, muſt beleeue that God is, and that he is a rewarder of them which ſeeke him: and this is life eternall, that they knew thee the only very God, and him whom thou haſt ſent* IESVS CHRIST. Heb. 11. 6. Iohn 17. 3.

Queſtion:

HOW may we come to the ſound knowledge of God?

Anſw. The beſt meanes to attaine ſuch knowledge is by the holy Scriptures. Eſay 8. 20. Iohn 5. 39.

Explication. The knowledge of GOD is either Naturall or Reuealed: That which is Naturall is either

by the notions imprinted in euery mans minde, whereby the conscience is conuinced; or by the consideration of the creatures: which naturall knowledge is vnsufficient to saluation, though sufficient to leaue vs without excuse: The reueiled Knowledge is that which is attained by the word of God; who, though he dwelleth in the Light, which none can attaine vnto, yet hath reuealed himselfe so far as he saw fit for vs to vnderstand: This knowledge beyond comparison, is far more excellent then the naturall, and is sufficient to saluation in regard of knowledge, but not in regard of working or effecting it, which only is by the holy Spirit, making this knowledge effectuall to sincere faith, loue, feare, obedience, &c.

Rom. 1. 19 20.

1. Tim. 6. 16.

1. Cor. 8. 1.

Vse 1. Excellent is the knowledge which thou mayest haue of God by the Creatures: which see thou vse thankfully to further thee in the same: But stay not there. For though thou hadst Aristoteles eie sight, who saw farre into Nature secrets; yea, if thou haddest (in this kind onely) Salomons vnderstanding, who searched and spake of Trees, from the Cedar to the lowly Hysope: Also of Beasts, and Fowles, and creeping thin-

nd Fishes: for all this thou couldst not 1 Kin. 4 33
auingly know God. So much will serue Rom. 1. 19.
o stoppe the mouth at the day of iudge- 20.
ment: but so much is to little to enlighten
hée to saluation.

I will therefore shew thée a more excel-
ent way: Search the Scriptures; for in Iohn 5. 39.
hem thou shalt finde the King of Kings
igh way to eternal life, which consists in
he knowledge of the only very God, and
f his Sonne Iesus Christ: for in them Iohn 17. 3.
ath God clearely declared those necessa-
y things, whereof not so much as the
adow is to bee perceiued in the Crea-
ures. That depth of Trinity of Per-
ons, in the Vnity of Essence: those Mis-
es of the Incarnation of Christ; of the
ustification of a Sinner, &c. Without
e knowledge of these thou canst not bee
ued: and without the Scriptures thou
nst not know these.

Studie therefore the word; and sith
od vouchsafeth it not to all, bee so much
e more thankfull: and let thy conscience
nclude thus: If those to whom God gi-
eth not sufficient knowledge may bee
mned; then how much more shalt thou
hich hast sufficient; if as those other
entiles thou walkest vainely and wan-

tonly in ignorance of God, and prophanenesse of life?

Quest. *What are the holy Scriptures?*

Ans. The holy Scriptures are all those bookes of the Old and new Testament, given by the direction and inspiration of the Holy Ghost, written, or approued by the Prophets and Apostles.

Ephe.2.20
2 Tim.3.16.
2 Pet.1.21

Explic. Those are the writings of the Prophets which are contained in the Hebrew Canon of the Old testament. These the writings of the Apostles which are contayned in the Greeke Canon of the New. But all those bookes vsually contained in our Bibles, from the end of the small Prophets to the Gospell of Saint Mathew, together with the Prayer of Manasses, are called Apocropha, that is, hidden, which though they containe many wholesome things, and for many ages haue beene read in the Church; yet are to be distinguished from the other, being neither equall in authority, nor of any more credit, then as they agree with them.

They are called the Scriptures, that is, the Writings, in regard of their supreme eminent excellency, being vnto all other Writings, as the Sunne vnto the lesse Starres

Starres: both in regard of their péerelesse worth, and also, because that all other Bookes obtained a degrée of worthinesse, according as they more or lesse accord with them: They are called Holy, 1. because of the Authour, which is God; 2. because of the Pen men, which were holy Men; 3. because of the matter, which is the holy Will and Counsell of God; 4. because of the vse to make vs holy and perfect in all good workes.

Rom. 1. 2. 2 Tim. 3. 16. 2 Pet 1. 21 Acts 20 17 2 Tim. 3. 17.

It pleased God that the heauenly Doctrine, should bee written, both that it might be the better conuerted vnto succéeding posteries, and also that it might bee the safer preserued from corruption, there being an infallible standerd for the examining & determining of all doctrines & opinions which should arise: If the worship of God, and the doctrine of saluation hath bene meruailously depraued, now it is written; what thinke wee, would it haue bene, if it neuer had bene written.

Vse. Whosoeuer then desires the true and sound knowledge of God, are to bee admonished to procure themselues Bibles, and diligently to reade in them, or if they cannot reade, to heare others; that they may fetch euen from the Fountaine

if

it selfe the doctrine of saluation: and also that they may euen discerne the Bookes wherein the same is infallibly contained. For though it be possible for a man to be saued (holding the summe of the heauenly doctrine) without the distinct knowledge of the seuerall bookes: yet it is the duety of all Christian men and women, so farre as they haue meanes, and are capable of it, to endeauour to attaine to the Historicall knowledge of the Bible, and bookes Canonicall therein contained: First, that they may with all thankfulnesse, honour the holy Scriptures aboue all other Writings: Secondly, that they may make the best profit of the Preaching of the Word, which they cannot doe, who, when Authorities are alleaged, and places quoted, are not able to distinguish the worth of the authority, as whether it bee Diuine or Humane. Thirdly, for the more certainty of their fayth, when they can themselues find and examine by the holy Scriptures those things which are Preached: in which regard the men of Berea are commended as an example vnto vs. For all doctrines of men are to bee examined by the Scriptures, and no further to be credited then

Acts 17. 10 11.

hey haue warrant from the ſame: This ondemnes them which are negligent his way, which negligence is (by too wel nowne experience) found to be the cauſe hat after long Preaching, many remaine ery groſly ignorant.

Queſt. *What doe you meane by this word Teſtament.*

Anſ. By Teſtament I vnderſtand the unchangeable Couenant betweene God nd man, concerning the mercy of God y Chriſt to man; and mans obedience o God. Gen. 17. 1 2 7. 9 Ier. 31. 1. 31 32 2. Cor. 6. 18

Qu. *You ſay that the holy Scriptures, are the Bookes of the Olde and New Teſtament; Are there then two Teſtaments?*

Anſ. I beleeue that the Teſtament or Couenant of God, is but one in regard of ubſtance; though in regard of Circum-tance it be ſaid, that there are two. Gal. 4. 24.

Explica. The Doctrine of Grace offe-ing to men, in the name of God, ſaluati-u, and binding man to obedience and hankefulneſſe to God, is called, in re-ard of the forme of conuention & agre-ment betweene God and man, a Coue-ant; and in regard of the manner of con-rming it, a Teſtament; being in many hings like a Teſtament: For, firſt, as in

a Teſtament or laſt Will, the Teſtat
minde is declared; ſo is the will of Go
his word: Secondly, as in a Will, ſo h
is a Teſtator, which is Chriſt: a Lega
which is eternall life: Heires, which
the Elect: an inſtrument & writing, wh
are the Scriptures: and Seales, which
the Sacraments: Thirdly, and princip
ly, as a Teſtament is in force by the de
of the Teſtator; ſo the Couenant of G
Heb. 9. 16. 17 is ratified by the death of Chriſt.

This Couenant is, and hath bene
wayes one and the ſame; to Abraham a
the Elect before Chriſt, the ſame tha
Rom. 4. 23. 24 is to vs, for all are ſaued by Chriſt; t
by him to come, wee by him come in
Acts 15. 11 flesh: But because God in his manifo
wiſedome, otherwiſe propounded it
the Fathers, otherwiſe to vs: Euen
a Phyſition adminiſtreth after one ma
ner to a Childe, after another to a m
growne, for the diuerſity of their age a
temperament: therefore it is ſaid to
double: God bringing them and vs
ter a diuers manner to the knowledge
ſaluation by his Sonne Chriſt: For
fore the comming of Chriſt, the mann
of the Couenant, to the Fathers, w
darke, for though the whole & perfect

ine of Iuſtification were by Moſes and
e Prophets deliuered to the fathers vn-
r the Law; and though they were ſaued
ough ỹ grace of our Lord Ieſus Chriſt
en to come) as well as we: yet the Re-
lation of ſuch grace was then but ſmall
d darke, both in compariſon of the Re-
lation of ſinne then, and alſo of grace
erwards in the times of the Goſpell:
r at the comming of Chriſt the Hea-
ens were opened, and a more plentifull
ightneſſe of grace and mercy did ſhine
th vnto men. Alſo the manner of the
uenant was vnto the Fathers burden-
me, and coſtly, they being gouerned and
tored by the Miniſtery of the Law (vn-
erſtand not the morall Law apart, but
e whole Moſaical Oeconomy of the old
eſtament, comprehending the Lawes
rall, Ceremonial, and Iudicial) I ſay,
ey being gouerned & tutored by the mi-
ſtery of the law, a ſeuere Schoolemaſter, Gal. 3. 24.
nder hard conditions, as the burden of
e curſe, & the yoake of many ceremonies
o be aboliſhed: & hence it is called Old and Heb. 8, 7.
aulty: but vnto vs all things are after
more plaine, eaſie and frée manner,
ithout that ſame ſtrict exaction of the
ſe of obedience to bee performed in our
owne

owne persons: the grieuous burthen
Acts 13.38 39. the Curse, and the intolerable yoake
Ceremonies being remoued from o
necks by preaching of the Gospell: a
Heb.8.6 for this it is called New and Better: The
fore Saint Augustine sayd, that the Ne
Testament was hidden in the Old, a
the Old manifested in the New: Whe
fore when you reade in the Scriptur
that the Old Testament was but for
Heb. 8.6 7 time, and to bee abolished, &c. and th
8.9.10.11. the new is better, & such like; vnderstan
this opposition and obolition, not in t
bookes: for the bookes of the old Tes
1.Pet.1.25 ment are the word of God, which abide
for euer, nor in the substance or matte
but in regard of circumstances afore spo
ken.

Notwithstanding this, the Law
selfe, or Decalogue, which by a figure
sometimes called the Couenant, must
holden to bee a diuers kinde of doctri
2.Cor.3.7. 8.9. from the Gospell, and bringing forth (
respect of vs) contrary effects: and th
Gospell not to be a new Law, differin
from the old, only by a further degree
perfection, or by addition of Counsells,
the Papists teach.

Vse 1. Remember that to be in co

nt with God, is the fountaine of all thy
ppinesse: which Couenant the Law is
t: but it is the Copy (as it were) of the
rticles & points agreed vpon betweene
od and thy selfe; declaring not why
od is thy God, but what hee requireth
thee: nor why thou art receiued to
ace, but what thou promisest to do. As
en when thou sealest to Couenants or
ndentures, which are for thy great ad-
ntage, thou labourest well to vnder-
and what thou sealest to, and art careful
keepe conditions on thy part: so this re-
uireth that thou shouldest know the law
thy God, with the particular points
ereof; and (if thou expectest the aduan-
ge of the couenant) that thou shouldest
ecisely keepe the conditions on thy
rt: which if thou doest not, but trans-
ressest, it is as if thou shouldest deny
ine owne hand and seale.

Vse 2. Remember also, that the Scrip-
ures are Christs Testament, wherein
ou hast a rich bequeathment of eternall
fe. As men neglect not to haue the Co-
ies of their fathers wils, wherein the in-
eritance is giuen them, and aske coun-
ell, and are very conuersant in them, that
ey may vnderstand euery tittle in them-

so

John 5. 29 so shouldest thou be deligently conuerst
Col. 3. 16. in the word of God.

Q. *Of what authority are the holy Scriptures?*

An. I beleeue that they are of a diuine
Psal. 111. 9 Authority, whereby we are infallibly c
Esay 8. 20. taine of the Doctrine contained in the
Gal. 6. 16. and necessarily bound to beleeue and
Phil. 3. 16. bey the same. Being therefore called
2 Tim 3. 16. word of God, and the perfect and on
2. Pet. 1. 19 Canon of our faith and life.

Expl. The Scriptures are two wa
taken, essentially for the doctrine con
ned in them; and accidentally for the w
tings wherein such Doctrine is expres
now in both these they are Diuine, t
Canonicall properly the first way. T
whole of Scripture is the rule, but not
whole of the Scripture: as in a Carp
ters Rule, euery thing that is of the R
is not the Rule.

The Scriptures are Diuine and in
lible, because God is the Author, who
neither be deceined, nor deceiue by w
2 Tim. 3. signe, or writing. They are Canonical
16. cause written to this end: namely, t
2 Pet. 1. 20 21. the rule of our Faith and life. And of
Esay 8. 20. authority they are in themselues, tho
Rom. 15. 4. all the world should contradict it, or be

no

norant of it: As the Sunne was the mea- 1. Tim. 3.
ure of the day & night, before either man 14.15.
or beast were made to behold it. That they Ioh 20.31.
re diuine it must needes bee, because of
God the Author: and Canonicall they Deut. 5.32.
must needs be, because diuine: which two Ezc. 20.19
agree together, as the cause and the effect. 2. Tim. 3.
Vse 1. Hence wee learne, that by the 16.
Scriptures, as by a supreame Iudge, all
controuersies in Religion are to bee deci-
ded. Euen as all difference and strife a-
bout weight, is ended by an euen and iust
ballance: so all dissention in the faith, is
by the vnpartiall beame of the Sanctua-
ry, which is the Scriptures, easily and cer-
tainly compounded. Yea, we attribute
this power onely to the Scriptures: and
therefore wee must exclude all vnwritten
Traditions, or Decrees of men, though
neuer so holy and learned, from being this
Rule, or any part thereof. Therefore wee Deut. 4.2.
are forbidden to adde, or take from the Reu. 22.18
written word of God. Beleeuest thou 19.
the Scriptures? They say, thou shalt not
adde to them. And therefore Tertullian
saith: When we beleeue, wee beleeue this
first, that there is nothing more which we
ought to beleeue.
Vse 2. This bindeth all to all reue- Prou. 1.7.

Psal.25.14 1.Pet.4.11 rence in reading, speaking, hearing of
word, because of ỹ Author, which is G
and to all care to know, vnderstand,
léue and obey the same, because to t
purpose it is giuen vs as a most per
rule, by God himselfe.

Q. *The holy Scriptures are Diuine*
Esay 8.20. Deut.5.32 Iohn 5.39. 2.Pet 1.19 Gal.6.16. 2 Iohn 10. Ioh.7.17. 1. Cor.2. 10.11.12. 1.Ioh.2.27 & 5.10. *Canonicall in themselues; but how do we k*
that they be so?

Ans. We know that they are so, b
by the testimony of themselues: (
so the Old Testament testifieth of it sel
the new of the old, and of it selfe;) and
so by the witnesse of the Holy Ghost
our hearts.

Expli. There are two principall ar
2.Sam.23.2 Luke 1.70. 2.Tit. 3.16 2.Pet.1.21 1.Cor.2.13 ments of the Diuinity of the Scriptu
to vs: the first is their owne voyce, w
nessing that they are of God; as of
this is repeated in the Prophets, T
saith the Lord. And this is the chiefest
gument, euen the very voice of God h
selfe: of which we may safely collect th
If the Scriptures bee true, when t
speake of things to come, then also w
they speake of things present. As w
they say that they are giuen by diuine
spiration, and are the workes of God,
that, this is the prophesie of Esay, these

Epi

pistles of Paul, Peter, &c. The second gument is like vnto the first, and it is e testimony of the holy Ghost, which it inspired the holy men to write, so al- it teacheth the Children of God to be- eue the scriptures: for if Faith bee the 2.Pet.1.21
st of God, as it is, then also to beleeue 1.Cor.2.10
e scriptures to be the word of God. The st of these is to perswade others, & our lues: the other chiefly to satisfie our lues: which also is alwayes agreea- e to the scriptures, and is to bee exami- d by the same. Vnto these two you may de also, their miraculous preseruation, otwithstanding the rage of all Iulians, d diuels, the diuine vocation, mission, d life of the Writers, the Maiesty of e stile, the purity of the Doctrine, their wer vpon the conscience, for the con- unding and breaking of the stubborne, d for the raising, conuerting, and com- ting of the broken, and such like.

Vse. This serues to confute the Pa- sts, who hold, that the onely and chiefe gument whereby we are perswaded of e authority of the scriptures, is the te- timony of the Church: we willingly ac- nowledge that the Church is a meanes hereby wee come to the knowledge

of the Scriptures: but not that
2. Tim. 3. 15: the which onely wee beleeue them
bee diuine. The Scriptures are a Ru
the office of the Church is to keepe a
to vse this Rule. Now as the worke m
which vseth a Rule, giues not the pow
to it, whereby it iudgeth the dimensio
but it hath it of its owne nature, by an
ward essentiall property as it is a Ru
so also the Scriptures haue not this po
er of the Church, though the Church ha
power and skill to vse the same. And th
fore our Sauiour when question w
whether hee were the Messiah or no, re
eth not on the witnesse of Iohn, but vp
Iohn 5. 36. greater and better witnesse, and this w
Ibid. nesse was, his workes, the witnesse of
Vers. 37. Father, and of the holy Scriptures.
Vers. 39. when the Thessalonians receiued
1. Thes. 2. 13. preaching of Paul as the word of God,
was not the testimonie of any Chur
nor the worthinesse of Paul, a meane m
pore man, but the very force of the wo
it selfe, which bowed their hearts.
testimony of the Church is to be reuer
Mat. 16. 18 ced, and is good, but not infalliable.
1. Tim. 3. 15. testimonie of the Scriptures them el
is better, and infallible. The Church
be proued by the Scriptures, not the

ures only by the Church, yea, the papists
prove the infallibility of the Church,
is to the scriptures. And vniuersally,
the authority proving, is greater, more
certain, and moreknown then the conclu-
on proued by the same. Yea, if we should
leeue the scriptures onely for the au-
ority of the Church, which is in conclu-
on the Pope and his Prelates: then first
hey should be Iudges in their own cause
hich is vnequall. Secondly, there could
e no certainty of Faith or Religion, be-
ause the Church hath varied diuerſly in
er iudgement of the Canon. Thirdly
hy may not the Turkes perſwade them-
lues, that their teſtimony of their
lcaron is as ſufficient as ours of the
riptures. Fourthly, this is to ſubiect
e Word of God to the will of Man: yea
od to man: ſo that God ſhall not bee
eleeued to ſpeake to vs, nor we beleeue
im when he ſpeaks, vnleſſe it pleaſe the
hurch; that is, the Pope and his Pre-
tes: yea, there ſhal be no more difference
etwen God and the Diuel, truth & lying,
e ſacred and diuine Scriptures, and the
lcaron of the Turkes, then the Church
all thinke fit, which is moſt horible
laſphemy: The Lord open the eies of our

aduersaries (the Papists) to consider it.

Q. *How do these holy Scriptures set fo[rth] and describe God? or what do you beleeue G[od] to be according to the Scriptures?*

Ans. I beleeue by the Scriptures, th[at] God is a Spirit, being of himselfe, and g[iv]uing being to all things, Infinite, Et[er]nall, Almighty, knowing all things, &[c.] Wisedome, Goodnesse, Mercy, Truth, I[us]stice it selfe, &c. The Father, the Son, a[nd] the holy Ghost: The Creator, and Prese[r]uer of all things: The Redeemer and Sa[n]ctifier of his Church.

Expl. None must imagine, that I ha[ue] set downe all that can be sayd of God, [or] there are many other particulars in t[he] holy Scriptures: but these are the hea[d]s neither can the knowledge of Men & A[n]gels expresse fully the amplitude of his [E]sence and glory. Though that so much [as] is auaileable for vs to know himself h[e] reuealed in his word: for it is most tr[ue] Ramus. that a learned man sayd: God cannot [be] defined without his owne logicke: [Th]is is not a Definition, but a Description [ta]ken out of the Scriptures, consisting [of] three parts, first of Attributes: second[ly] of Relations and proprieties of perso[ns] thirdly, of Actions and Effects, which [are] gen[er]

generall, as Creation & Prouidence: spe-
cial, belonging only to his Church, which
are principally two, Redemption, and
Sanctification. Of these I purpose (ac-
cording as God enableth) to enquire in
order, according to the Scriptures: and
first I wil briefly expound the Attributes
as they are alleadged.

We beleeue that God is a Spirit. Now Iohn 4.24.
this word Spirit, is taken many wayes,
but when it is attributed to the God-
head, it is either essentially taken, or per-
sonally: heere not personally, for so it is
onely attributed to the third person: but
essentially, and so the meaning is, that
God is most simple, without composition,
meerely incorporeall, neither to be percei-
ued by any bodily sence, according as you
reade that Christ distinguisheth.

That God is of himselfe, and giueth be- Luk.24.39
ing to all things, is proued. And this of all Exod.3.14
other attributes best setteth forth what Rom.11.
God is, & is most peculiar to him, signified 36.
by the name Iehouah, which principally
betokeneth two things: first, the Eternity
and alwayes being of God: secondly, his
cause of being to all other things specially
his promises: and therefore was it that
God told Moses, that he was not knowne

to Abraham, Isaac, and Iacob, by his na
Exod. 6.3. Iehouah, because the promise of the La
of Canaan was not performed vnto the
Hence also it is, that vsually in the Pr
phets, when either some speciall mercy
promised, or some extraordinary iudg
ment threatned, the name of Iehouah
affixed: which is a name incommunic
ble vnto any creature, and ineffabl
not in respect of the letters (as thoug
the Iewes) but of that which is the
by signified, the Nature and Essence
God.

Infinite, is that which can neither
comprehended by any creature, nor co
tained, nor circumscribed in any space,
bounds, but being whole and the sa
1.Kings 8. euery where, filleth Heauen and Earth
27. not onely with his vertue and operation
Ier.23.24. but with the greatnesse of his Essenc
And thus is God infinite.

Eternall, is that which neither hath b
Psal.90.2. ginning nor end of his Being: and such
God.

Almighty, is that which without an
difficulty or labour, onely by will,
Gen.17.1. effect and bring to passe all things, whi
Psal.115.3 hee willeth, or which in his Nature,
Mat.19.26 Maiesty, hee can will, and that in an

tant: And so we beléeue of God.

By Omniscience, or to know al things, when we attribute it to God; is meant, that God doth alwaies most perfectly vnderstand, and in a wonderful manner, vnknowne to vs, see and behold himselfe, and the whole order and purpose of his minde, reuealed in the nature of things, and in his Word: and whatsoeuer agreeth or disagreeth therewith; and al the works, words, and thoughts of all men, and all creatures, past, present, and to come, with all the causes and circumstances of all things: and this is proued.

For the rest of the Attributes, as Wisedome, Goodnesse, Mercy, &c. they need no Exposition: Onely this is to be remembred, that we beleeue, not onely, that God is Mercifull, Wise, True, &c. but Mercy, Wisedome, Truth, because they are his Essence, and Being; euen euery one of them, being his whole Essence. So that as we consider these in God, they neither differ from one another, nor from the Essence of God; though they beget diuers conceipts of them in our vnderstanding: and so if there be any difference betweene them, it is onely Rationall or in our Reason; which reaseth also, the operation of

Psal. 147. 5
Rom. 11. 33
Heb. 3. 13.

our

our vnderstanding being taken away.

Now whereas Iustice and Mercy may seeme to be two opposite things: In verdeed they are not two things in God, but that One Diuine Essence, which is distinguished according to diuers obiects & effects: not in it selfe, but according to vs the diuine Essence being called Mercy when it freeth the miserable; and Iustice when it iudgeth the guilty; being still the same in it selfe: as the heat of the Sunne is the same which softneth the ware and hardneth the clay; whereas also these Attributes are often propounded as things vnequall in themselues; as that God is much in mercy, slow to wrath, &c. We are to know that the Attributes are not vnequall, but onely their opperations and effects towards vs: as Gods mercy is more then his anger; not in regard of God, or in the nature of God, as when in the temperament of men, choller or flegme, &c. are predominant; but in regard of the effects towards vs, for ỹ comfort of them which repent. In the Creatures these are Accidents, that is, Qualities, which may bee changed, lost, increased, or diminished: but not so in the Creator, for nothing is Accidentall in him, but Es-

sentiall

sentiall: and therefore by such forme of speech is signified that God is alwaies the same, like himselfe; Unchangeable, either in regard of time, or the malice of the creature. As in the creature, the person, which hath life and wisedome is one thing, and the wisedome and life in the creature another thing: but in God they are not distinct from his Essence; but his Life and Wisedome are his Essence, and cannot bee changed in him as in the creature: When we say then that God is Mercy, wee meane an Essence, shewing Mercy, and so of the rest: These things are proued. Numb. 23. 19. Math. 3. 6. Psal. 102. 13.

Vse 1. That we remember exceedingly to praise God for his Word, whereby hee hath made himselfe manifest, who otherwise could neuer haue beene comfortably knowne of vs: For as we cannot see the Sunne without his owne light: so not God, if our Sunne of Righteousnesse had not reuealed him. A certaine Heathen Philosopher, called Simonides, being asked of Hiero the King, what God was, demanded a dayes respite, then two dayes, afterwards three: and being asked why he did so; answered, that ỳ longer hee thought what God should bee, the lesse Iam. 1. 17. 1 Tim. 6. 16. Iohn 1. 8.

lesse he vnderstood of him: What was the reason that so wise a man was to seeke herein? because hee wanted the word of God to direct and teach him. And therefore a wiser then he said well: It is hard to finde God, but to vnderstand him vnpossible: But now, to vnderstand so much as his pleasure is, we should know and is necessary to life, is possible, through his infinite goodnesse by his word: for the which to him be praise for euer.

Plato.

Vse 2. The beginning of Piety is to thinke aright of God; of whom to make superfluous questions is a very sicknesse of the minde: we must therefore be carefull that we suffer not our minds to roue beyond the rules of the word, but that we stay all our thoughts and conceits of God therein. For the Scriptures must be the bounds of our thoughts & speech of God: and withall we are bound to know what therein is reuealed of him: There is a wonderfull and secret Name of God which he will not haue knowne: and there is a wonderfull & excellent Name, which wee must know vpon perill of our liues. Concerning which point one of the Ancients giueth notable counsell. Those things (saith he) which God will haue hid-

Deut. 29. 29. Gen. 32. Psal. 79. 6. Ier. 10. 25. Ambrose.

den

den, search not: those things which hee hath made manifest, deny not: least in them, thou be vnlawfully curious, in these damnably vngratefull.

Vse 3. God is Almighty knowing all things, Mercy, Iustice, Truth, &c. The knowledge of these things auailes not without application: Many can say, and proue by Scriptures, that God is Iust, but they feare him not; and Mercifull, but feele him not; and True, but glorifie him not: As a sword in a scabbard, or in the hand of a childe, so is the knowledge of these things without application: Therefore we must labour to know these things in all wisedome and vnderstanding: Otherwise we are no better then the Deuill, who knowes more Historically, then many deepe learned Diuines: but it is to his greater condemnation: as Salomon saith: I haue seene riches reserued to the hurt of the owner: So euen knowledge, without wise application and vse, is hurtfull to them that are endued therewith: Knowest thou that God is Iust: feare him; that Mercifull: loue him; that present euery where, and knowing all things: walke vprightly; Beware of hypocrisie: be afraid of that in secret, and

Col. 1. 9.

Eccl. 5. 12.

in

in the dark, which thou wouldest be asha-
med of at none day. Againe, Is God I-
stice and Truth it selfe? then woe to th
wicked; for if God be himselfe, they sh
surely be damned without repentance: I
God mercy and truth it selfe? than be
Esay 49.15 comforted thou which art penitent: Fo
though a woman should forget the chil
of her wombe, yet the Lord will not for
Esa.54. 10. get thee: Yea, the mountaines shall re
moue, and the Hills fall downe; but m
mercy shall not faile, nor my couenant o
peace fall away; saith Iehouah, who ha
compassion.

Mat.3. 16. 17.& 28. 19. 1.Ioh 5.7. Deut. 6.4. Esay 44.4. 1.Cor.8.6. Ephe. 4.5. 1.Tim.2.5. **Thus much of Diuine Attributes now of relation of Persons.**

Q. *You said that God is the Father, the Sonne, and the Holy Ghost: are there not three Gods?*

Ans. No: these are three Persons, subsistiug in the Diuine Essence: I beleeue there is but one God.

Expl. That there is one God & three Persons, is a mystery propounded in the Scriptures to our faith to beleeue, not for our reason to dispute, and discusse: We know it is so, because God hath so reuealed by the reason of it, we are not capable of; and therefore we must be wise vnto sobri-

piety, admiring with humble acknowledgement this great Mistery: We may not be ignorant of it, nor curious in inquiring into that which is not manifested; both are very hurtfull.

This then must bee holden, that the Godhead, or Essence of God is one undivided; the Persons onely distinguished, not Essentially, for every one hath the whole Essence of the Godhead, and is that onely true God; not onely rationally, but really, and yet, in a manner, incomprehensible and unknowne of us. The Father is that God, so is the Sonne, so is the Holy Ghost; Not three Gods, nor three Eternalls, but One: As Athanasius excellently in his Creed: Neither afore nor after other: And yet the Father is not the Sonne, nor the Sonne the Father, neither of these the Holy Ghost, nor the Holy Ghost either of them, but really distinguisht one from another in regard of their Persons: So that the Father is another Person from the Son, not another thing, or another God, &c. We must beleeve the Essence to be one, the persons to be three, neither confounding the Persons, nor dividing the Substance.

Vse. Bee exceeding carefull rightly to un-

vnderſtand theſe things: For as Augu
we cannot liue well, vnleſſe we belee
well of God: And againe, Errour is
where more dangerous; ſeeking and f
dy no where more painfull; Finding
where more profitable. If we conce
amiſſe here, to whom are our prayers
rected? to whom our Worſhip? Not
the true God, but to the frame of our o
braines: When we pray therefore, ſom
times naming the Father, ſometimes
Sonne, ſometimes the Holy Ghoſt;
direct our prayers to the Diuine Eſſen
and together to the three Perſons: B
cauſe wee beleeue and profeſſe, not on
that the three Perſons are the true G
but that euery Perſon is (not a part
that one Diuine Eſſence, but) the wh
Diuine Eſſence, that is the onely t
God, beſides whom there is no oth
They that call vpon one of the Perſon
as ſeparate from the reſt, erre from
true God, according to that of our Sa
iour: The Lord enlighten vs.

Iohn 5. 23.

Q. *What meane you by theſe words Eſſ
and Perſon?*

Anſ. Eſſence is the Nature common
the three Perſons, being the ſame, vn
tided and whole in euery of them, ſi
ſſi

sisting by it selfe: A Person is a Subsistence in the Diuine Nature, or that one Essence; which being referred to the other Persons, is distinguished from them by an incommunicable Property. And this is the sacred and secret mystery of the Trinity in Vnity, and Vnity in Trinity, for euer to be adored.

Explic. These words, Essence, Person, as also Trinity, Vnity, are not all in the Scriptures, but the things signified by them are: which tearmes the Church hath beene driuen by a necessity of speaking to finde out, and to vse; to auoyd the snares of Heretickes, who vnder the words of the Church in time past, hidde their hereticall prauities, and so by their likely speech, conueyed their poyson to the vnskilfull. As the Church acknowledged God to be one; so the Heretickes: but in a diuers sence. The Church, one in Essence; the Heretikes not so: but one in consent and will, &c. And therefore the Church out of the common & vsuall manner of speaking, vpon this necessity, borrowed certaine tearmes to defeat the Heretike: which tearmes it hath taken, not as though these or any other, could fully expresse this mysterie, but, that it

might not wholly bee concealed: of
Gratian to Ambr. which an Emperour spake well and
deetly; Wee speake of these things,
as we ought, but as we can.

Neither doth the Church vse th
teatmes Essence, Person, in their co
mon and vsuall meaning wholly;
namely, The Essence of man, is a th
communicable; but it is an vniuer
Name, which truely existeth not b
selfe, but is onely a collection of
minde, and therein conceiued. But
sence Diuine as it is communicable, so
so it truly is and subsisteth, and is not
immaginary thing as the former; no
vniuersall name, as the Philosoph
speake of the humane Essence; but
Diuine Nature, subsisting indeede, be
common to the three Persons, and wh
in euery one.

So also of the word Person. In m
what a person is we vnderstand; as Pe
Iohn, and Paul, are three persons, to wh
is common one humane nature: So,
ther, Sonne, and Holy Ghost, are
Persons, to whom is common ẏ Di
nature, but here is wonderfull differ
First, the Diuine nature common t
three Persons, truely subsisteth, so

not the humane, which is common to all men. Secondly, The three Diuine Persons differ not in substance; but the three humane Persons doe substantially differ, so that one whole, is wholly distinct from another. Thirdly, In the humane Persons, there is a difference betweene them, in time, as one younger then another: In dignity, one more worthy then another: In will, one contradicteth another: In works, one laboureth more then another, but there is none of these things in the Diuine Persons: Fourthly, In humane Persons it followeth not, where one is, Ioh 14.10. that there the other should be: Paul is at Rome, Peter at Antioch: but in the Diuine it is otherwise; where one is, there Ioh.8.29. are all, for their common and vndiuided essence. These things are after an vnspeakeable manner.

Vse. That as wee reuerently thinke of this wonderfull mystery, so that wee wisely speake of it, not taking to our selues liberty to vse new formes of speaking, or to swarue from the receiued custome approued by the Church according to the Scriptures: but that as dutifull children wee tye our selues to her wholesome language. For as Saint Hierome

ſaid; Hereſie bꝛéedeth out of woꝛds im
pꝛoperly vttered. And Saint Auguſtine
caueat is ſingular. If thou canſt not fin
what God is, yet take heede to thinke
God that which he is not. This Doctri
of the true God, one in Eſſence, thꝛee
Perſons, is moſt religiouſly to bee lea
ned, kept, pꝛofeſſed, maintained, an
taught in the Church, both foꝛ the glo
of the tree of God, and alſo to diſtingui
vs from Iewes, Turkes, and Infidels
and foꝛ our owne comfoꝛt and ſaluation
1 Ioh. 2. 23 as it is ſaid: Hee which denieth the Son
hath not the father. And, He that hono
reth not the Son, the ſame honoureth n
the Father which hath ſent him. And, N
Iohn 5.28. man can ſay, that Ieſus is the Lord, but
1 Cor. 12.3 the Holy Ghoſt. Thereſoꝛe we conclu
that the doctrine of the Trinity ought
ſome meaſure to bee knowne and bel
ued, and that ſuch faith is neceſſary to ſ
uation.

Queſt. *What is the Father?*

1 Iohn 5.7 *Anſwere.* The father is the firſt P
ſon in the Trinity: that onely true G
1. Cor. 8.5. 6. not begotten nor proceeding, but be
Iohn 1.14. of none, and from euerlaſting begett
Mat. 10.20 the Sonne; and ſending forth the H
Rom. 8.11. Ghoſt.

Queſt. *What is the Sonne?*

Anſ. The Sonne is the ſecond Perſon in the holy Trinity, that onely true God, not created, but begotten from euerlaſting of the Father; with the Father ſending forth the Holy Ghoſt.

1 Ioh. 5.7. Ier.23.6. Iohn 1.1. Rom. 9.5. 1 Ioh. 5.20 Prou.8.22 &c. Iohn.1.14. Gal.4.6. Rom. 8. 9. 1 Pet.1. 1 Iohn. 5.7 Acts 5.3.4 1 Cor.3.16

Queſt. *What is the Holy Ghoſt?*

Anſ. The Holy Ghoſt is the third Perſon in the holy Trinity, that onely true God, not made, nor created, nor begotten, but proceeding from the Father and the Sonne.

Exo.4.12 13 2 Pet.1.21 Ioh.15.26 Ioh.16.15. Ioh 17.3. Rom.16.27 1 Tim.6. 16.

Explic. The Father is God onely, ſo is the Sonne and holy Ghoſt, and therefore when you reade in the ſcriptures, that the Father is the onely true God, and onely wiſe, and onely hath Immortality, and ſuch like; remember to vnderſtand that it is ſpoken excluſiuely, not in regard of the other Perſons, but in regard of Idoles, and the Creatures. The Father is the firſt Perſon, the Sonne the ſecond, the Holy Ghoſt, the third; not in time and dignity, but in order: all equall in all attributes and workes, though in regard of vs, creation bee attributed to the Father, redemption to the Son, and ſanctification to the Holy Ghoſt, without excluding the other Perſons: for one

and the same God doth all these thing
according to a common saying: T
workes of the Trinity out of it selfe
vndiuided. So these persons are t
wayes distinguished, first, by their co
mon outward operations, which with
common efficacie they worke in, and
ward the creatures; sauing alwayes t
order of the Persons, that the Fat
worketh of himselfe by the Sonne
the Holy Ghost; the Sonne and the
ly Ghost, not of themselues, but by the
selues. Secondly, they are distinguis
by personall properties, and inward a
ons which they haue towards the
selues. The propriety of the Father
beget, and to be of none. The propri
of the Sonne, to bee begotten of the
ther. The propriety of the holy Gh
to proceed from the Father and the S
Wher we must obserue, that we may
say the Godhead begetteth, or is begot
or proceedeth; but the person. The S
and the holy Ghost being of themselu
as they are God: of the Father as pers
The Essence of the Son and Holy Gh
wanting beginning: their persons hau
the Father for their beginning from e
lasting. For the Essence of the Deit

to bee distinguished from the manner of subsisting in the same.

If any shall desire to know what is ỹ meaning of the generation of the Sonne, and proceeding of the holy Ghost, and how they differ: let this suffice to the sober; that by generation and proceeding, is meant a receiuing of ỹ Essence from another: not by alienation, diuision, extension, propagation, multiplication, derivation, transfusion, or effusion of the Essence; but by communication; so ỹ as it is wholly stil in the giuer, so also is it in the receiued: yet with two cautions. First, that we conceiue no superiority or inferiority, betweene ỹ which giueth and that which receiueth. Secondly, that we thinke of no priority or posteriority in time or dignity betweene that which is begotten, and that which proceedeth. And for the distinguishing of these, I know no other art but this, that the Sonne is begotten and proceedes not, and the holy Ghost proceedes, is not begotten: For that which is not written is not to be spoken or thought. There is a difference betweene them, but I am not able to vnfold it, sayth Saint Augustine, because both the generation of the Sonne, and the procession of the holy

Ghost are ineffable. And yet the sa[illegible] Saint Augustine goeth thus farre, sa[illegible]ing, that that which is begotten, proce[illegible]deth, but that which procéedeth, is not be[illegible]gotten: The first part of which spe[illegible] being vnderstood of the inward work[illegible] (as they are called) of the Deity, I da[illegible] not auow; because these are speciall pro[illegible]prieties of persons, admitting no suc[illegible] communication. To conclude this whol[illegible] poynt, let vs heare Nazianzene, who be[illegible]ing pressed of one, to shew the differenc[illegible] betwéene procéeding and being begotten. Doe thou tell me (saith Nazianzene) wha[illegible] is Generation, and I will tell thee wha[illegible] is Procession, that wee may both runn[illegible] madde, in searching into the vnreueale[illegible] secrets of God.

Vse. Wouldst thou vnderstand the[illegible] high and reuerend Mysteries? Repen[illegible] then of thy sinnes, For such wisedom[illegible] entreth not into a defiled soule, and sinn[illegible] blindeth the eyes of the seer: Straggl[illegible] not out of the bounds of the Word, fo[illegible] that is giuen to be thy Rule. Desire not t[illegible] know that which is not reuealed, neith[illegible] be inquisitiue after such things, for ẏ [illegible] dangerous, vanity, and pride. Bring t[illegible] the studie of this Mystery, an humble an[illegible]

Wisd. 1.4.
John 9.39.
Ioh. 12.16.
Gal. 6. 16.
Acts 1.7.

a teachable minde; for such shall vnderstand the secrets of God. Captiuate thy reason, and aduance thy Faith, for heere Reason is dazeled with the brightnesse, which Faith apprehends. Vse frequent and feruent prayer, for prayer is the key of Heauen, and such receiue the Spirit, which teacheth and leadeth vnto all truth. Obserue these things, and thou shalt vnderstand and find the knowledge of God. The Lord giue vs vnderstanding in all things which it is our duety to know, and without the knowledge whereof wee cannot be saued. *Amen.*

Psal.25.9. 2.Cor.10.5. Heb.11.3. Luk.11.13 Iohn16.13 Pro.2.5.

Thus much of the Relations of Persons, where of the doctrine of the Trinity: now follows the consideration of the Actions ascribed to God, and first of generall Creation and Prouidence.

Quest. *What is Creation?*

Answ. Creation is a worke proper onely to God, vndiuidedly common to the Father, the Sonne, and to the Holy Ghost whereby in the beginning, and in the space of sixe dayes, God made of nothing, the Heauens and Earth, and all the Hoste of them visible, and inuisible, to the glorie of his Name, and the vse of Man.

Gen.1. Iob 9.8. Psal.146.6 Mat.2.10. 1 Cor.8.6. 1 Cor.8.6. Heb.1.2. Iohn 1.3. Col.1.16. Heb.1.2. Gen.1.2.

Expli-

Explication. The worke of Creation
Psal. 33.6. is common to the three Persons, as t
Ps.104.36. proued, though ascribed to the Father i
Gen.1.1. our Creed, as to the Fountaine, and Be
Gen.1. ginning, Originall, (not Temporall) o
Ex.20.11. the Deity: And this Creation is two-fold
Prou.8.24 Simple, viz. A producing of things out
Rom.4.17. of Nothing, negatiuely taken; Or in Re
Heb.11.3. spect: viz. A producing of things out o
Gen.2.1. matter præ existent vndisposed. So that
Ex. 20.11. these words, Of Nothing signifie both o
Col.1.16. der, as if we should say, when there wa
Pro.16.4. nothing; after, whatsoeuer is, was made
Ps.8.6.7.8. and also a simple denying of the habitud
and fitnesse of the materiall cause. I
any shall say, as of old some Heathen,
that of Nothing, Nothing is made:
wee may answere thus; It is true, of
Physicall and Naturall generation and
working: not true of a Diuine Crea
tion.

Rom.1:20 Vse 1. The worke of the Creation, i
Acts 14.17 a manifest conuiction of the Atheist, th
Creatures being liuely representations,
glasses, and witnesses, of the infinite wis
dome and power of God. The greatnes
of the world sheweth his power: The
forme and beautifull disposition where
one Creature is subordinate to another,
his

his Wisedome: In the vse, his Goodnes: In the forme & constant order, his Truth is manifest. The heauens declare his glory, the Firmament sheweth his handy-worke: So doth the earth also, which is Psal. 19.1. full of his goodnesse, and the wide sea, Psal. 33.5. wherein are things creeping innumerable, both small and grat beasts. Consider (not onele Behemoth, but the smallest Flye: (not only the tall Cedars, but) the lowest shrub, and smallest hearbe or flower; yea, thine owne body (the Epitome of all) with Dauid, and thou shalt finde, that all these with one voyce proclaime, and say: Psal. 104.25. It is Hee, it is He, which hath made vs: Psal. 139.14. Euen as the worke argueth the workman; so the creatures the Creator. Doest thou say, who saw God? thou foole: who euer saw the wind? yet thou hearest the noyse of it, and feelest it. So the inuisible God is manifest in his visible workes: whom acknowledge, lest thou feele the stormy wind and tempest of his wrath. Psa. 100.3.

Vse. Consider seriously the worke of the Creation, that thou maist learne, both the better to know God, and to celebrate his goodnesse, wisedom and power. There is not the least flie, but if the fashion, nimble actuity &c. nor the most cõtemptible herb, but

but if the colour, the qualities, &c. be considered; might giue vs plentiful occasion of praises to our God the Creator. Verily, the negligence of the most part of Christians, is this way most apparant & fearefull. For God hath so made his marueilous workes that they ought to bee had in remembrance, which are sought out of them that loue thē. Yea, whereas the Lord could haue made the world in an instāt, it pleased him to take six dayes to finish the heauen & the earth with all the hoste of them, to this end (we may well suppose) that we should take good notice of the same. For this was the Sabaoth ordained, that wee might preserue the memory of the Creation, and praise the Lord: though now a greater worke be added, which is redemption by the blood of Iesus. This hath beene the practise of the Saints, as may appeare in the example of Dauid. Surely he is vnworthy of his creatiō & being, which finds nothing in or out of himselfe, whereby he may stir vp his dulnesse to praise God. Alasse, for the most part we consider in the creatures nothing, but that which serues for our backs & bellies, whereas the right vse consisteth not only in the maintaining of life, but also in teaching vs the inuisible

Psal. 111. 2. 4.

Psa. 26. 7. Psal. 8. & 104. &c.

things

things of God. If a cunning painter should bring vs into his shop, to behold his curious Pictures, beautifully set forth with much Art, would he not be offended if we should not vouchsafe them the looking on, nor commend his Art? So perswade thy selfe whosoeuer thou art that readest these things, that the mighty Creator is offended with thee, when all his workes, euen vnsensible creatures praise him, if thou beest dumbe; how much more when they declare his glory, if thou by thy wickednesse bringest dishonor to his name:

Quest. *The History of the Creation is set downe in the first of* Genesis; *but I finde no mention there of the Creation of Angels, what thinke you of that?*

Ans. I verily beleeue that both good and euil Angels were in those six daies created of nothing: all good at the first; but changeable: Spirituall substances, of singular wisedome, power and nimblenesse; but the very day and time exactly of their creation I know not, neither is it reuealed. Gen. 2. 1 Col. 1. 16. Psa. 103. 20

Quest. *What are the good Angels?*

Ans. They are all ministring Spirits, sent forth to minister for their sakes which are heires to saluation. Heb. 1. 14.

Quest. *What are the euill Angels?*

Ans.

Anſ. They are ſpirituall ſubſtance
which beeing created good in the begi
Iohn 8.44. ning, ſtood not in the truth, but of the
Iude 6. owne will fell from their happineſſe. The
we call Diuells: but of the number of the
that fell, and their ſinne, what certainty
was; and of the exact time of their fall,
profeſſe ignorance.

Expl. The queſtion of the exact Da
and Time of the Creation of Angels, i
if not curious, yet obſcure, becauſe not r
uealed. Elders, and later Diuines ha
diuerſly coniectured: ſome that they we
created before the Beginning; which
falſe, becauſe that before the beginning
Time, there was nothing but Eternit
nothing but God: ſome in the beginnin
before the world: ſome on the firſt da
ſome on the fourth: ſome on the ſecon
together with the Heauen of Heauen
where they ſee the face of God: For
theſe learned men haue their Reaſons:
all theſe, I thinke the laſt to be moſt p
bable.

A like obſcure is the queſtion of t
particular ſinne of the Angells which fe
concerning which, are diuers op
ſome out of Gen. 6. 2. haue affirmed
know not what kind of ſcortation and
thineſ

thinelle: Others, enuie; because of the decréd exaltation of the Humane nature in Christ, aboue the Angelicall: Others the sinne against the Holy Ghost: Others the breach of some singular Law, as was the sin of our first Parents: Others Pride, & an Affectation of Diuinity. Of all these, the first is most grosse; the last the most probable from that Scripture, 1, Tim. 3. 6. But in asmuch as ý place may bee otherwise expounded; and that pride is in euery sinne (committed of deliberation;) and an Affectation of Diuinity (whether of equality or likenelle) no where in the Scriptures affirmed, I hold it to be safest of the certainety thereof to profelle ignorance, as in the answere.

The Angels are the most noble of all the creatures; of whom many things are curiously enquired, of their degrees, language, knowledge, power, number, &c. But this shall suffice, that we know they were created of singular power, knowledge and wisedome, yet finite: neither knowing all things; no not the heart of man, neither able to doe all things: for these are proper to God. We may confelle order amongst them; but it were rashnelle to take vpon vs to declare it.

This

This is certaine, they which abide in th goodneſſe, haue it from the grace of the Creator, néeding Chriſt as a Mediator Head to conſerue them in their happin though not to redéeme them. Alſo we a not to bee ignorant, that though God n deth not their miniſtery; yet it pleaſ him to imploy them for the puniſhme of ſinners; chiefly for the good of his ch dren: And yet not ſo, that euery one h aſſigned him at his birth, one good, and other euill Angell, as ſome haue witho warrant affirmed. And as for euill A gells, beſides that which hath bin ſpok we are to remember, that they are, in gard of their ſubſtances, the creatures God; of whom we may acknowledge chiefe, becauſe the Scripture ſpeaketh the Princes of Diuells, and of the Diu and his Angels. That they are of wo derfull knowledge and power, though mited: And that they are of exceeding lice toward Chriſt, his Goſpell, and Church, as euery where is manifeſt in word, and by daily experience.

Iob 1.12. Mat.8.13.

Vſe 1. Not to inuocate or worſh good Angels, for they are creatures: yet deny not, but they ought to be honou by thinking reuerently and righ

Iud.13.16. Mat. 4.10. Col.2.18. Reu.19.10 & 22.9.

them, by loving them, imitating them, and praising God for honoring vs sinfull men with the guard, attendance, and ministery of his holy Angels.

Vse. 2. That we walke soberly, and in the feare of God, because of the Angels, who as they note our behaviour, so they reioyce at the conuersion of sinners.

Vse 3. For euill Angels, remember first to hate all sinne, in asmuch as the Diuell is an accuser of vs, and a deadly enemy of our saluation, seeking as a roaring Lyon to deuoure vs, endeauouring by all meanes, as Cyprian saith, being lost himselfe to make others the children of perdition: to put on the whole Armour of God, to resist him; and to keepe watch & ward against so subtill, malicious, watchfull, powerfull, and vnwearied an enemy: and this with so much the more assurance, because this whole power of darkenesse is ouercome and vanquished, by our Lord Iesus Christ, to whom be praise for euer. Amen. Luk. 15. 10. 2 Pet. 2. 4. 9. 2.

Quest. *Well, you say the world was created in sixe daies, with all that therein is. What did God create the first day?*

Ans. In the first day were created the Earth, Waters, and the Light.

Expl. God as a moſt wiſe Builder, b
gins this goodly frame of the World a
the foundation, the Earth & the Water
prouiding alſo light for it, the firſt a
chiefeſt grace of a building: Theſe Th
God created the firſt day; and that b
Gen. 1. 2. 3. 4. 5. his word: not a word ſpoken, or ſou
ding: but by his commandement, or b
his eſſentiall word. The Earth w
without forme, and voyd, that is, n
as it is now, dry, ſolide, appearing, fru
full; diſtinguiſhed by hils, vallies,
uers, &c. The abſence of theſe, is v
derſtood by thoſe words, without for
and voyd: yea, it had not the name
Earth: for that name it had the th
day, here ſo called by anticipation.
was not only empty and void, but dro
ned, as it were, in a moſt deepe gulph
waters, and ſwimming in the ſame;
ing like vnto a ſliny or muddy ſubſtan
not appearing, vntill by ỹ power of G
it was compacted into a ſolide maſſe,
drawne out of the depth; and recei
the forme of the Earth, which was
third day.

And darkenſſe was vpon the face
the deepe. Then God ſayd, Let there
Light, and it was ſo, &c. This darkn
pa

vnderstand not a substance created of God, but a primatiue quality of the rude masse of earth and water commingled: that is, a defect of light, or rather a mere negation, and nothing. And whereas the Scripture saith, that God creates darkenesse, it is to be vnderstood, by accident, because hee takes away the light. This darkenesse was vpon the face of that watry and muddy body, and began with the same. Esay 42.16 and 45.7.

The light spoken of, I thinke to bee meant, not a thing altogether immaterial, or subsisting without a subiect: but lightsome quality spersed ouer the face of the deepe, whereby it was so illustrated, that it wholy might be discerned. The time of this first darkenesse, and the first continuance of the light following, made the first naturall day: the darkenesse being called Night, and the Light Day: which Light went and returned by the wonderfull appointment of God till the fourth day; when the order of day and night was to be disposed by the sunne. This darknesse & light God separated one from the other, both in regard of time & place: & also in regard of quality, that there should be a naturall, and formall Repugnancy

betweene them, mutually to expell, and so succeed one another.

Vse 1. First here, as in all other wo[r]ks of the Creation, (to note it once for a[ll] the wonderfull power, wisedome, a[nd] goodnesse of God is to be magnified, t[hat] of nothing hath made all these things.

2 Cor. 4. 6. Vse 2. Heere consider that of Saint Paul, God that commanded the light to shine out of darkenesse, hath shined in o[ur] hearts, to giue the light of the knowledge of the glory of God in the face of Iesus Christ. Whereby we may note, that the worke of grace in our hearts, whereby we know and behold God, in the amiable face of Iesus Christ, is a worke equall to the first creation of light: and that, as the earth was without forme and voyd, partly in respect of want of light: So a conscience wanting the light of grace, and the illumination of the spirit, is most miserable and wretched: And as the light is precious, and it is comfortable to the eies to behold the Sunne: so the comfort of comforts is this, when the conscience seeth by Faith discerneth the countenance of God appeased and fauourable in Iesus Christ.

Eccl. 12. 7.

Vse 3 God diuided betweene Li[ght]

nd darkeneſſe, & there is no communion 2 Cor. 6. 14
betweene them. Therefore to mingle the
ight of Truth and Grace, with the dark-
neſſe of Error and ſinne, is to confound
he Diuine order of things. Hath God
auſed the light of his glorious Goſpell ſo
o ſhine vnto thee, that thou art become a
hild of light? and hath he made thée meet
o bee partaker of the inheritance of the
aints in light? Bée then that thou haue
o fellowſhip with the workes of darke-
neſſe, as Drunkenneſſe, Whoredome, &c.
ut rather reproue them, hauing thy con-
erſation with ſuch purity and brightnes
f godlineſſe, that thou maiſt ſhew forth
is praiſes who hath called thee out of
arkeneſſe into his marueilous light.

Queſt. *What did God create the ſecond day?*

Anſ. I beleeue that on the ſeconde day, God made the Heauens, and diuided the waters which were vnder the firmament, from the waters which are aboue the firmament.

Expl. It is holden by ſome (whom I much reuerence, and whoſe opinion I do not altogether reiect) that all other creatures were made of the matter of the earth and water which were created the

first day. But I thinke rather that th
were all (mans body onely excepted) c
ated of nothing: for first it is no wh
said, that the Heauens and the rest w
made of the first matter. Secondly,
sounder Philosophy holdeth the s
stance of the Heauens to bee most pu
and of a diuers kinde from the matte
the Elements; and the rest of the cr
tures, both hearbes, plants, fishes,
beasts, to consist of the foure Elemen
and not of one or two alone. Thirdly
would otherwise follow, that the elem
of fire, should be made of the Elements
Water and Earth, which (me thinkes)
not according to reason. Fourthly, t
doth more illustrate the absolute powe
God, attributing vnto him the more
ble & proper worke of creation, which is
make of nothing; hereby also the occas
of many fruitlesse questions about
matter of birds and fishes, &c. being ta
away. Lastly, S. Paule saith (a) that
things which are seene, were not mad
things which did appeare: but if the
of the creatures were made of the ma
of the first day, then they should be m
of that which did appeare.

(a) Hebr. 11.3.

God therefore (as I suppose) no
wa

water, but of nothing, made the Heauens, with their motion, together with that wonderfull space from the face of the Earth, to the vttermost Heauens, called a spreading ouer: called also the Firmament, not as though it were hard or solide, but (beeing of a most pure matter;) because of the constant and endaring firmenesse of it, by the which it is not worne through the continuall motion, but remayneth such as it was framed of God in the beginning: Which Heauens are by Philosophers curiously distinguished: In Scripture wee reade of three Heauens: The lowest, which is the Ayre. The second, which are the Celestiall Orbes, or the Aspectable Heauens. The third, the Heauen of the blessed; the Heauen of Heauens. Paradise, into the which Paul was wrapt, and Christ ascended: The House and Throne of God: his Seate and Habitation, not that God dwelleth there, and is contained therein as in a house: but because hee ineffably shineth there in maiesty and glory, and communicates himselfe to the blessed Angels, and men. Understand then, that these highest heauens are called the Seate

Gen. 1. 6. 7. 8.

Esay 40. 22 & 42. 5. Psal. 104. 2

of God, by the manifesting of his glory of Angells and men, by the comprehension of their natures.

The waters aboue the firmament, are the clouds ouer our heads, in the middle Region of the Ayre, which God diuided from the waters which couered the face of the earth, that it might be a preparation for the Appearance of the Earth the third day. God diuided these waters, not by their Centre, as if one diuide an Apple into two equall parts: but in the middest, or betwéen the middest of the waters, or bicularly, or round about the whole compasse of the same, as in a ball of foure colours, if one should take the two outmost round about, and stretching them to a larger concauity and hollownesse, should so diuide them. So God did diuide, or make thinne and spread abroad the outmost halfe of the waters, that part of them should bee aboue the firmament, that is, not aboue all the heauens, but aboue that part of it, which is from the face of the earth, and sea, vnto the clouds, which is called Heauen, Verse 20.

Vse. Let all the Inhabitants of the Earth serue God, and feare before him, who is able euery moment to let fall the

clouds

clouds vpon vs, to drowne the world: for if these waters which hang ouer our heads, were not by the mighty commandement of God holden vp & surely bound in the clouds, they must nedes drowne vp all, as in Noahs flood; which clouds hee causeth at his pleasure to powre forth water, either for punishment or mercy, either to iudge the people, or to giue meat abundantly, as Elihu sayth. Iob 36.31. and 37.13.

Qu. *What did God create the third day?*

Ans. The third day God gathered the waters vnder the firmament into one place, which he called Sea, and made the Earth to appeare, and dried the same, and made all kinds of hearbs, and trees vpon the face of the Earth. Gen. 1.9. 10. 11. 12. 13.

Expli. God purposing to create many beasts, and man also, now maketh ready the place where they must be, by commanding the waters, which still couered the face of the Earth, to gather together into one place, dilating the poares and passages of the earth, to receiue the same: that the Earth might bee vncouered and appeare, and together with the Sea make one round body. Also in this commandement is to bee vnderstood the continuall abiding of the Sea in the place it is, with Psal. 33.7.

the

the ebbing and flowing, and motions of the same. Whereas therefore the Philosophers ascribe the motion of the Sea to the motion of the Heauens, or to the Influence of the Moone: though I deny not, but the quantity of the Waters mouing, may bee ruled by these causes; yet the motion it selfe is onely from the commandement of God, who caused the waters to ebbe and flow before the Moone was made.

Iob 38.8. 11. Ier. 5.22. Psa. 114.9.

The Waters being thus gathered, and the drye land appearing, the Lord by his commandement cloatheth it with al manner of heardes, flowers, trees, fruites, and seeds, not onely to couer the nakednesse of it, but also to serue the vse of man and beasts, after to be made. The Lord commaunded the Earth to bring forth these hearbs, &c. out of it selfe; not as out of the matter, but as out of the originall place of them, as sometime hee brought the waters of strife out of the rocke, which I (take it) was not made of the matter thereof.

Numb. 20.

Now whereas there be onely three kindes of plants named: the Bud, the Hearbe, the Tree: yet vnder these, all whatsoeuer are contained: Yea, it is very agreeable to thinke, that the very hurtfull and poysonous

sonous hearbs were then created, though before the sin of man they were not hurtfull, neither should haue bin so: euen as he created venemous beasts, as the serpents, which began to be hurtfull onely after the fall.

Here further we are vnder the commandement of God, to vnderstand the continuall fructifying of the earth, by roote or seed, or otherwise, whereby there is a kind of immortality of the kinds of all hearbs, plants, and trees, &c.

Vse 1. Nothing is more fading, then flowers and hearbes: yet God hath giuen such liuely seeds vnto them, that they come vp againe, and are conserued in their kinde: Hence note (euen by the direction of the holy Ghost) first our Mortality, who flourish to day, & to morrow are in the graue: Secondly, the resurrection of our body: for thus is both the resurrection of Christ, and our resurrection shadowed forth. While life lasteth, bee humbled in remembrance of thy mortality: when life passeth, be comforted in hope of immortality. Esa. 40. 6. Psal. 90. 6. Ioh. 12, 24. 1. Cor. 15. 36.

Vse. 2. Euery plant brings forth fruit according to his kinde. Consider this, & be ashamed: faith, feare, loue, obedience, pa-

tience,

tience, sobrietie &c. are the fruits that the
according to thy kinde shouldest bring
forth, both in regard of thy first & second
Ephes. 2. 10 creation. What then is drunkennesse,
Uncleannesse, Blasphemy, Pride, Cou-
tousnesse, &c. what fruits are these? Doth
the Vine bring forth Thistles? No, it is
not his kinde: euen so thou art contrary
Iohn 15. 8. to kinde: euen so thou art contrary to
kinde when thou sinnest, and bringest not
forth good fruits, &c.

Q. *What did God create on the fourth day?*

Ans. On the fourth day God created of
nothing, the Sunne, the Moone, and the
Starres; appointing them to these ends:
Gen. 1. 14. 15. 16. 17. 18. 19. Psal. 33. 6 First, to separate the day and the night. Se-
condly, to be for signes, seasons, dayes, and
yeeres. Thirdly, to enlighten the earth day
and night.

Expl. What Ptolomy, and our late
Astronomers and Mathematicians ob-
serue concerning the motions, aspects,
coniunctions, oppositions, influences,
bignesse and quantity of the starres, both
fixed and wandring, is wonderfull: as
namely, that the least fixed starre, (which
are distinguished into sixe magnitudes)
should be eighteene times bigger then the
whole compasse of the earth & sea (whose

Globe

Globe is holden to bee at the least twenty thousand miles about) and onely three of the Planets to bee lesser, which are the Moone, Venus, and Mercury. And of the Sunne (which God created to be the Chariot of light, one of his most wonderfull workes) they write that it is of a most marueilous (yea almost incredible) bignesse, not only in regard of his influences and effect, and lights, from whom the rest of the starres receiue their chiefest; but also in regard of his quantity and dimensions: namely, that it is about an hundred & threescore times bigger then the whole compasse of the earth and sea, though to our sence it appeare not so. These things the learned know very wel, and saint Ambrose, a very learned father, by euident reason demonstrateth the generall truth thereof: which I thought good to touch briefly, that all men vnderstanding of these things, might be astonished with admiration of his greatnesse, which hath created them. But concerning the vses of these beautifull creatures, they were ordained. Li. 4. Hexam. cap. 6.

First, to diuide the day and the night by their rising and setting: the Sunne to rule the day, the Moone and Starres to gouerne

gouerne the night.

Secondly, they were ordained [s]
signes, (I vnderstand not in regard
their situation, as to make the signes
and out of the Zodiaque) but in regard
their vse, portending and signifying m
ny things by the diuine ordinance, wh
are necessary for the life of man. The s
nification of the starres (otherwise call
Prognostication) by their rising, settin
&c. as by causes or signes, are three fol
First Naturall, as of the Eclipses of t
Sunne & Moone, Earth-quakes, Win
Rayne, Drouth, &c. Secondly, Ciuill,
the opportunity of many ciuill action
as of fit time of Nauigation for Mar
ners; plowing and sowing for Husba
men; hyring and letting of Ground
Housholders, &c. Thirdly, spirituall,
their naturall and preternaturall affe
Eccles 3. ons: as of changes in Common-weal
Warres, &c. which diuers times are
Eclipses, Blazing Starres, &c. fo
shewne: Which though they haue, for
most part, a cause in Nature, yet by
will and appointment of God, doe fo
signifie such things, as Fore-runners
the wrath of God, as experience hath
serued, as the signes in the ayre which
sep

phus mentioneth, immediately forego-
ng in the destruction of Ierusalem, and
he horrible signes foregoing the generall
udgement.

Wee acknowledge that the Starres
aue great and strong Influences on the
nferiour things: not in all, but onely
n such which by the ordinarie course of
ature moue without deliberation: in
hich number, and account, are not to be
eckoned the minds and wills of men, and
he actions proceeding from these begin-
ings. Therefore that part of Astrologie
oncerning the calculation of mens Na-
uities, and the Iudgement and Diui-
ation of things to come, which are
ontingent, as the Nature, Qualities,
Fortune (as they call it) Successe, Mar-
iage, Children, with their Inclinations,
ind, and time of death of men & women:
e condemne as blasphemous: The Lord
uning not ordayned ẏ Stars to this vse
s may appeare by diuers Scriptures,
here such practise is reproued. The de-
ils themselues, who passe all men in such
nowledge, cannot certainly thus foretel,
uch lesse Astrologers, and cunning men,
they are called. And so vnderstood ẏ fa-
ers & professed, & the Imperiall Lawes:

Deut. 18. 10. 14. Esay 8. 18. Esay 19. 3. 12. & 44. 25 Ier. 10. 2. & 27. 9. & 29. 8. Esay 47. 13

Astrono-

Astronomy is not, nor Mathematicke condemned, but this curious and damnable Astrology.

The Starres were also ordained for time, dayes, and yeeres: that is, that by their motion they should bee the measure of time: according to whose motion time running, should bee reckoned and distinguished into certaine parts: That one should be Time past; another Time present; another Time to Come: one Time a Yeare, another a Month, another a Weeke, another a Day, another an Houre, &c. Which wee could neither vnderstand, nor distinguish, without the motion of these Celestiall Bodies: whereof (as also by the two former vses) appeareth most singularly, the necessity of such operations, but chiefely the wisedome and goodnesse of God; who hath not only giuen to man the knowledge, and faculty of numbring, but also hath set such markes in the heauens, whereby man should measure Time, and the continuance of his life, and of other things; without the which, he should be like vnto children, which know not their age; or like to them which sleepe, which know not how Time passeth, because they number not.

Lastly, they were ordayned to giue light to the Earth, and to the Creatures therein; without the which they could not diuide the day and the night, nor be for signes and seasons, &c.

Vse 1. Hereby are condemned not onely all such which practise Astrologie, concerning diuining of things to come, and telling of things lost, as before spoken of, but also all such which resort to such for counsell, or helpe, as by the Scriptures in the exposition appeareth.

Vse 2. God appointed the Starres for the diuiding of the day and night: and this appoyntment ceaseth not: Hence comfort thy selfe thus: If God bee constant and true in this, why not then in all his other promises, though Reason seeme to see, Sence to feele, and the whole world say y contrary, as the Lord himselfe testifyeth.

Vse 3. God made two great Lights, the greater (which is the Sunne) to rule the day; and the lesse (which is the Moone) to gouerne the night: not to shew the eminencie of Princelly authority aboue kingly, as a proud Pope sometime writ to the Emperour of Constantinople, holding himselfe to bee the Sunne, ruling the day of spirituall things, and the Emperour, Innocent. 3.

the Moone, ruling the night of carn
Rom.13.1. things. For the Apostle calleth the te
poʒall power supereminent, commandi
euere soule (euen the Romish Pʒelate)
bee subiect thereunto: And if the Pop
saying were Catholique, yet it will pʒo
him a busie Bishoppe, an inuerter of
oʒder set by God, and an intruder into
nothers right, while hee challengeth po
er ouer Kings to depose them, and to
spose of their kingdomes, when the S
neuer arose in the night, noʒ medleth wi
the gouernment thereof.

Vse 4. The light of the woʒld is o
created the first day; now carried abo
by diuers charriots (as I may say) fitt
to the diuersitie of time, both of night a
day: So there is one euerlasting and
mutable truth; but a diuers adminis
tion, fitted to the diuers times of the
and new Testament. Chʒist is in bo
There, in the shadowes of the Pa
arkes, and of the Law and the Pʒ
phets: Heere, in the woʒd Incarna
the substance of those shadowes: The
as in the Moone, and the Starr
Heere, as in the bʒight Sunne
selfe.

Vse 5. The Starres receiued

ght, not to shine to themselues, but to
s. What good guift hast thou which
hou hast not receyued? If then thou hast
iches; as a propitious Starre shine vn-
o the poore Saints, comforting them both
with a fauourable aspect, and with the in-
luence of thy bountie. If thou hast attai-
ned the true knowledge of Christ; as
he Starre lead thou others vnto him: Mat.2.24.
eale thou with others; as Philip dealt
with Nathaniel, and as Andrew dealt Ioh.1.41.
with Peter, and being conuerted, streng- 45.
then the brethren, as Peter was comman- Luke.22.32
ded, &c.

Queſt. *What did God create on the fift day?*

Answ. On the sift day, God created all manner of Fishes, and all manner of Birdes; euen all Creatures that liue, and moue in the Ayre, and in the Waters, and appointed the Fishes to fill the Waters, and the birdes to multiplie themselues on the Earth.

Expl. God on the Fift day (whereas before there was not so much as a Flye) created (not of water) but of nothing; the Fishes and Birdes of all sorts and kinde: and also appointed this Order, and gaue them this Faculty, that they should bring

forth their Like, for the continuance
their seuerall kinds, as wee see by daily
perience: but the Fishes in greater abu
dance then the fowles, as the word to
Fishes (Fill the water) and to the Bird
onely Multiplie yee) doth shew.

Vse. That wee prouoke our selues
obedience by the nature of Birds: and
remembring that the Water, a brut
Creature obeyed the voyce of God: ho
much more should man heare and obe
which is endued with Sence and Re
son?

Qu. *What did God create on the sixt day*

Ans. On the sixt day, God created,
Nothing, all Cattell and creeping thing
and the Beasts of the Earth, according
Gen.1.24. to the end. their Kinds: also he made Man of the d
of the Earth.

Explic. First, of the Creation of
beasts of the Earth: They are here disti
guished in 3. ranks or sorts. First, catt
whereby we vnderstand all tame Beas
and Domesticall, which are familiar a
conuersant with Man: as Horse, Kin
Sheep, Dogs, Cats, &c. Secondly creepi
things, whereby are vnderstood, th
which haue no feete, as Serpents; or th
which haue, but very short, as Worme
An

Ants, &c. Thirdly, Beasts, whereby are vnderstood all wilde Beasts: As Lyons, Beares, Tigers, Wolues, Fores Hares, and all such, which are of wilde Nature. The least of which Creatures; either Fishes, Fowles, or Beasts of the earth, is so great a worke, that all the world is not able to make the like: no not a Fly, not a Louse. Exod. 8, 18

Vse 1. If God abase himselfe to make & preserue the smallest liuing Creatures, much more will he prouide for them which feare him. Mat. 6. 26.

Vse. 2. The Lord made all things good and so approued of them; but through the sinne of man, many creatures are become hurtfull, as Toades, Snakes, &c. As one saith: They were created Good, but to them that are euill they are become a scourge: **Learne then by the rebellion of the Creatures to thee, and the danger and feare thou art in by them, to bee humbled for thy sinne the cause thereof.** Eucherius

Quest. *You said that on the sixt day God also created Man; What thinke you of Mans Creation?*

Answ. I beleeue that on the sixt day, God made Man, Male and Female, according to his Image, and Likenesse; The *Bo-*

die of the Man of the dust of the earth, and his Soule of nothing; the Bodie of the woman of the ribbe of the Man, and her Soule also of nothing?

Expl. It is a great follie, and ouersight, for a man to take vpon him to know other thinges, and to bee ignorant of himselfe; in whose Body and Soule there are such euident markes of Gods wisedome, power, and goodnesse; that euen Heathen Phylosophers haue called Man: A little World; or A Map of the whole world.

Man consists of a Bodie and a Soule: wee will speake first of his Bodie, noting briefly, onely that which thereof is said in the Text. When God had finished all his other workes, then hee made Man: In whose creation, he saith not as before, Let there be Man, or Let the earth bring forth Man: but, as with Counsell, Let vs make Man: hereby noting more clearely the doctrine of the Holy Trinitie, in mans Creation, then in the creation of other things. Concerning Mans bodie, wee may consider eyther the matter, or the Figure of it: The matter was the dust of the earth: other things were made of nothing, onely Man, and Womans bodie of matter praexistent; though of it selfe hauing no

dispositi

disposition to such an effect: as what likenesse, hath dust or red earth, to the flesh, bloud and bones of mans body? Now for the Figure of it, it is wonderful, as Dauid obserueth: God not onely giuing the outward shape, and beautifull colour of the skinne, and outwardly distinguishing, and compacting in singular order and comelinesse, the parts and lineaments of the body; but framing and giuing within, Bowels, Veines, Arteries, Nerues, Muskles, and Bones, &c. most wonderfully. Now whether Iesus Christ, by whom wee beleeue al things were made, did in the shape of man (as he often so appeared to the Fathers) with his hands, frame, and fashion the bodie of man, as some affirme, I leaue it as vncertaine. Psal. 139. 14. 15.

Vse. Did not God make mans body of nothing? nor of gold, or some heauenly & pretious matter, but of dust? Remember then thy beginning and be humble, in as much as thou, nay Kings and Queenes are framed of no better stuffe then the dust and dyrt of the earth; which themselues, nay euen brute beasts tread vnder their feete: yea, we are below the beasts in this, that they were but brought out of the earth as out of their originall place: Man

made of the earth, as of a base and brittle matter. Why art thou proud of a peece of dirt? & so prankest vp thy painted sheath? Let thine owne bosome teach thee humility, for thou art dust: and let it also teach thee thy frailty, that thou must dye: for to dust thou shalt returne.

Gen. 3. 19.

Quest. *What is the Soule of Man, which you speake of?*

Ecc. 12. 7. Heb. 12 7. Mat. 10 28 Psal. 103. 2 Zach. 12. 1. Gen. 2. 7. 1. Cor. 15. 45.

Ans. The Soule of man is a Spirituall substance, Immortall, endued with Vnderstanding, Memory, Conscience, and Will: Created in the Humane Bodie, to make the Person of Man, and to enable Man to know, and worshippe his Creator.

Explic. Euerie man hath a Soule, the originall whereof is of nothing; and it is the better part of man, without ỹ which the body is a dead lumpe of the earth, the Immoralitty whereof is to be beläned against all Epicures, or else all religion and Pietie vanisheth. Though therefore the bodie die, yet the Soule liueth, being dissolued from the body, being so farre from death, that it neuer falleth a sleepe, which is the image of death. The immortalitie of the Soule might bee demonstrated by natural reason: but because euery one vnderstan

derstand not such demonstrations, and naturall reason is pour-blind; therefore I will proue it by Scriptures, by which we may haue haue a certayne knowledge thereof.

The old Testament (though some Papists haue impudently denied it) plentifully affords Arguments which might be drawne from the Image of God in Man; from the translating of Enoch, from the reward of Abraham, which is God; from the faith of Iacob, and of the Saints at their death; from the confidence of Iob in his trouble, &c. But the principall is that of Exod. 3.6. by which text, our Sauiour Christ put the Sadducees to silence, as wee read in the Gospell. The place in Exodus brings in God speaking of himselfe, that hee is the God of Abraham, the God of Isaack, and the God of Iacob; now (sayth our Sauiour) God is the God of the liuing, and not of the dead. The force of which collection may be thus concluded.

Gen. 5. Gen. 15. 1. Gen. 49. Iob 19. 27. 26. 27. Mat. 22. 32

If the couenant which God made with Abraham, &c. be perpetuall, then the parties confederate must bee perpetually: for if one of the parties cease to be the relation of confederacy betweene them must needes cease.

But

But the couenant is perpetuall: For God by that place testifieth that he is the God of those Patriarkes, after they are dead: Therefore after their bodies were dead, they ceased not to be; and by necessary consequence, their soules are immortal.

And that the Fathers were by Moses instructed concerning the immortality of the soule, may appeare in the parable, where Abraham sends the brethen of Dives to Moses; which counsell were friuolous, if Moses had not written of the immortality of the soule, and of eternall life.

In the new Testament, our Sauiour auoucheth that the soule cannot be killed. The parable also of Dives and Lazarus declares it: Farther, the soules of the elect, after the death of the bodie, are with Christ, as appeares by Paules wish, I desire to be dissolued, and to be with Christ: And for the soules of the wicked, they are kept in prison, as S. Peter testifyeth, being reserued vnder darkenesse with the euill Angells to the iudgement of the last day. And as the soule, is, and subsisteth, separated from the bodie; so it vnderstandeth and willeth in a more excellent manner that it doth in the bodie: and yet we hold, that the soules so separated, know not,

Phil. 1.23. 1 Pet. 2.4.

not, nor desire to know the particular, and singular affaires of men and women in this life: For euen for this cause God sometimes taketh away his children out of this life, that they should not behold the euill which hee bringeth vpon the world; as it is sayd concerning Iosiah. 2. Kings. 22. 20.

When Moses speaketh of the Creation of the soule, and the infusing of it into the bodie, hee sayth: God breathed into his face the breath of Life: Which must not bee vnderstoode, as though God had any mouth to breath, but that God by his Omnipotent power made the man to breath, and yet thereby we may perceiue, that that which was thus created is a Spirit, not drawne out of the matter, but immediatly proceeding, as out of the mouth of God. And if any shall aske how our Soules are now created, and whether wee receyue them as our bodies, from our Parents, or no? The answere is, that wee receyue onely, our bodies from our Parents, our Soules still immediately from God. God is called the Father of the Spirits of Men; because, though hee bee the Authour of their bo-

Psa. 33. 15. Zach. 12. 1. Iob. 33. 4. Ezec. 12. 7 Heb. 12. 9.

dies

dies also: yet of these by meanes; of the
immediately. And whereas some migh
think that hereby God might be in dan
ger to be made guilty of the sinne of ma
when he putteth a soule into the bodie b
gotten by vnlawfull copulation: It
answered, that God is no more here
guilty, than he is partaker of the fault
the Theefe, when hee causeth stolle
corne to grow, as well as that which
truly brought. There things being to b
considered not Mortally, but Naturally
regard of their beeing. And because th
guiltinesse we receiued from Adam, ma
seeme to approue that our Soules com
from Adam also: else how should they b
guiltie? Wee are to vnderstand, that th
sinne and guiltinesse is not in the Soul
alone, or in the Bodie alone, but in the
whole Man, consisting of body and soule
so the Soule is infused of God voyde
sinne: Though euen then, when it is pu
into the Bodie, it bee guiltie of owing,
though not of doing: euen as the debt o
the Father is to be paid by the Heire, and
he lyable thereunto. Thus is the Soul
subiect to guilt: So also is it faultie: not
as it is created of God, for so it is pure;
nor as it is reasonable, but as it is ioyned

to the Body, making the person of a man who hath not the Image of God which he should haue, but the corrupt Image of Adam, which hee should not haue. This Soule is the forme of Man, by the which we Understand, Remember, Will, Discourse; by the which wee differ from the beasts; being wonderfull ioyned to the body: A Spirituall Essence to a Bodily, without any thing to hold the same, but ỹ onely commandement of God: beeing, not in one part of the body in regard of the essence, & in another in regard of the Faculties; but being after a wonderfull maner, wholy in euery part: yea, all the Faculties of the Soule being wholly in euery part, in regard of their originall, though not in regard of their proper subiect.

Vse 1. Thou hast a soule, which is endued with Understanding and Will; the proper obiect of thy Understanding is Truth; of thy Will, Goodnesse: If thou wilt a man, then all thy labour should be to encrease in the knowledge of the truth: and in the approbation, election, and praise of that which is good.

Vse 2. Remember thou hast an immortall part, which is the Soule, bee carefull then so to adorne it with grace and vertue

that

that thou maiſt liue immortally inioy
happineſſe, and not in miſerie and ray
Many will ſay they haue ſoules to ſa
ſo haue they ſoules giuen them to kn
God, and to worſhip him according to
Word: but as the moſt part haue no c
to glorifie God, in and with their ſoul
ſo (whatſoeuer they ſay) they ſhew
their liues, they haue Soules to bee da
ned rather than ſaued: For as ſaluation
promiſed to them which beleeue and ob
God; ſo to them which doe not, is damn
tion denounced by the word of God.

Qu. *You ſaid that Conſcience is a facul
of the Soule, declare further what Conſcien
is.*

Anſ. Conſcience is a Facultie of t
Soule, taking notice of all that is in M
or that paſſeth through his whole life, a
ſo determining thereof, accuſing or exc
ſing before God.

Expl. All men haue Conſcience, which
proper to euery reaſonable Creature; y
euery ſeuerall man or woman, hath his
her owne ſeuerall Conſcience with
them; which is a Naturall Facultie,
Created Qualitie in the Mind, bo
with vs: And whereas we vſe to ſay, t
ſome are Men of no Conſcience, or

Conscience; the meaning is not, that they haue no conscience at all, but no good Conscience.

Conscience is diuersly distinguished: In regard of the light whereby it is informed, it is either a Naturall Conscience, which hath onely the light of Nature for direction; or it is a Christian conscience, and better enlightened (as you may cal it) which besides Nature, hath the Holy Scriptures, more largely and distinctly, guiding and directing it.

In regard of this direction: constience is either informed, or discerning; or not informed and blinde: and this according to two degrees thereof, is either a Doubting Conscience; when, for want of euident light to direct, we cannot resolue: or an Erring Conscience: when a man mistakes (through ignorance) truth for falsehood, or falsehood for truth, good for euill, or euill for good: or when out of knowne principles and true, we conclude an infer erroniously.

Againe, Conscience is in regard of the qualitie thereof, either Good or Bad: the Good Conscience, is that which is sprinckled with the bloud of Christ, and regenerate: and is according to a two-fold estate

state thereof; eyther a good quiet Con-
ence, when vpon good grounds truely
leeuing, and vnfaynedly repenting, w
enioy peace, and confidence, and bo
nesse before God: or a good troubled co
science; when, though we beleeue and
pent, yet through some sinne that we h
committed, or through our in-bred in
delity, we are troubled and in doubt: a
this is called good; not because it is tro
bled, but because of the true grace whe
by it is renewed, with the which t
grace, may and is oftentimes, yea for
most part, and that in the best men a
women, trouble ioyned: as Dauids hea
faynting him, and Pauls crying out:
wretched man! Bad conscience is th
which is not renewed: for euery man t
hee bee in Christ, hath a bad conscienc
and this also, according to a two-fold
state thereof, is eyther an euill quiet co
science, whereof there are two degree
first, a slumbring conscience, that stir
not but when death comes, or in so
grieuous affliction: as the brethren of Io
Gen. 42. 21 seph. Secondly, a seared conscien
which hath no more sence and feeling t
a stone, no not in death, as may appe
1 Sam. 25. 37. by the example of Nabal. Or an euill t

bled conſcience, which is two-fold: eyther a large conſcience, that makes no bones of ſmall ſinnes (as they are called) but ſtirres or ſtickes onely at monſtrous ſins: as which trembles at murder, but makes nothing of anger, reuiling and reuenging ſo it bee not in blood. Such is the conſcience alſo, which refraynes from bloudy oaths; but as for Faith and Troth, Bread; Drinke, the Light that ſhines, &c. neuer feeles or checkes for them: or a narrow conſcience: and this is, when the conſcience feeles not greater ſinnes, and yet is verie ſenſible of ſmall things, or trifles: as the Pharaſaicall Conſcience, making great conſcience of tything Mynt au Anice, but neglecting Mercie, Faith, and Iudgement: or as the Popiſh conſcience, drayning at a little fleſh on a Friday, but ſwallowing blaſphemies, whoredomes, and other grieuous ſinnes, without any trouble. Mat. 23. 24

That faculty of our Soule, which taketh knowledge, and determineth of all our Actions, is called Conſcience, eyther becauſe it is a partner with another in the knowledge of a ſecret (which, Another, is God) or becauſe it is ioyned with certaine Principles and Rules of the Law, in the

mind, and with memory; vsing ỹ helpe
these in the execution of the office thereo

The office of Conscience is two-fold
First, to know all things in a Man,
done, and omitted by man: all thought
words, déedes, affections, and the omi
ting of all duties: the soule by conscien
séeing it selfe, as by a reflection. As
instance: The Soule by science knowe
a thing; by Conscience, it knowes tha
knowes such a thing. The Heart think
a thought, good or euill: by conscience
heart knowes that it thinkes such
thought. By Faith the heart beleeue
by Conscience, the heart knowes
doth beléeue: by Affections the Sou
grieues, or ioyes: by Conscience we kno
we doe so. And hence the conscience
called a Register, or Notary.

Rom. 9. 1.

The second office of conscience is to
termine of the thoughts, words, and de
of men: which things as they are diuer
in regard of time, so is the action of cons
ence diuers concerning them. The acti
(to insist onely of them) are either past
to come: Of Actions past, Conscience
termineth two wayes: according to
double consideration, or question, of
actions. As first, whether they were

or not done: ſecondly, whether they were well or euilly done.

For the firſt queſtion, whether an Action were done or no, Conſcience within moſt certainely teſtifieth: As in Caine, when his Tongue ſayd, I know not where my brother is, his Conſcience ſayd, Thou knoweſt where hee is: for thou haſt killed him. So in Dauid, when he was accuſed as a Traytor againſt Saul: his conſcience ſayd that hee was no Traytor, nor had conſpyred againſt him. So in Iob, when his friends ſayd, hee was an Hypocrite, his Conſcience witneſſed within him (before God) that he was none. And hence is Conſcience called a witneſſe: yea a thouſand witneſſes.

For the ſecond Queſtion, whether a thing bee well or ill done: Conſcience, with the helpe of certayne Principles in the Minde, iudgeth in euill things, as a Witneſſe accuſing, and as a Iudge condemning: In things well done, as a Witneſſe excuſing, and as a Iudge acquitting: And both theſe, after the manner of Practicall Reaſoning, as Paul ſpeaketh. Of euill things thus: In the example of Caine, hee that killes his brother ſinneth grieuouſly (ſayth the Rom. 2. 15

Principle in the minde.) But thou Cain hast killed thy Brother, (sayth Conscience as a Witnesse by the helpe of Memorie) therefore thou hast sinned grieuously, sayth Conscience an Accuser. Againe, murtherers must be damned (sayth the Principle of the minde) by the Law. But thou Caine art a Murtherer (saith conscience as an Accuser:) therefore thou shalt bee damned, saith Conscience as a Iudge condemning. And from these actions of cõscience come more or lesse, feare griefe, sadnes, desperation, & other fearefull consequents. Of good things thus in the example of Manasses, or Mary Magdalen. He that sorroweth truly for sin, & leaueth it, and followeth righteousnesse, repenteth (saith the Principle, or Rule in the minde.) But thou M. or M.M. doest so, (sayth conscience as a witnesse) therefore thou repentest (saith conscience excusing.) Againe, he that repents shalbe saued (saith the rule.) But thou M. or M.M. repentest (saith conscience excusing: therefore thou shalt bee saued (saith conscience acquiting. And hence come peace of cõscience, Ioy, boldnesse to come into the presence of God, &c.

The Actions to come, of which Con-

ence determineth, are eyther good or bad: The Conſcience, in regard of her Iudgement of good actions, may be called a ſpurring or prouoking Conſcience: As thus, if the queſtion bee concerning keeping of the Sabaoth: the commandement of God muſt be kept, ſayth the Rule; but to keepe the Sabaoth is a commandement of God ſaith the Iudgement of Reaſon, therefore keepe the Sabaoth, ſayth Conſcience. In regard of bad things, the conſcience may be called a bridling, or a reſtrayning conſcience: as, if queſtion bee, whether the Sabaoth may bee broken: thus, The commandement of God may not be broken: but to breake the Sabaoth is to breake the commandement of God, therefore breake it not ſayth conſcience. Thus by experience we feele within vs, before we doe a thing, a certaine power pulling vs backe, or egging vs forward: or wee ſeeme to heare a voyce in our breaſts, bidding, or forbidding vs. And when wee doe contrary to the motion & monishing of conſcience, wee are ſayd to wound, and to ſin againſt our Conſciences, which is grieuous. Now remember, how the conſcience determineth of actions: ſo alſo of thoughts and words.

Vse 1. Looke well to thy Conscience, and examine it: for a good Conscience is not of Nature, but of Grace, by Fayth, Rom. 1. through the blood of Christ: for it is the blood of Jesus applyed by Fayth, which Heb. 9. 14. purgeth the Conscience both from the guiltinesse and filthinesse thereof. Content not thy selfe then, though thy Conscience bee quiet, and trouble thee not: for it may so bee, and yet bee starke naught. Bee sure that the quietnesse thereof bee grounded on the righteousnesse of Christ, and the assurance of the Pardon of thy sinnes: Else when it stirreth and awaketh, it will bee like a Lyon, ready euen to rend out thy throat. Call therefore thy Conscience to her office here, which if she discharge, and beeing righly informed, excuse thee, thou maist truely haue boldnesse before God: Otherwise, euen as a man that hath the gout, is not healed, because for a little time he feeleth it not beat and fret: so neyther doth the quietnesse of Conscience argue the healthy and goodnesse thereof, vnlesse it bee quieted by the blood of Jesus. Better thy Conscience accuse here than in the day of Iudgement, when (though it sleepe now) it will, vnlesse it bee preuented, most certainely accuse and confound

confound. For the nature of it is alwaies to take Gods part, though it bee against it selfe. Make then thy conscience thy friend against that day; when a good conscience will be more worth than a whole World: The remembrance of which time, made Paul endeuour to haue a cleere conscience before God and men.

Vse 2. If thou once gettest a good conscience, keepe it with all diligence: For as a good Conscience is a continuall feast, yea, a very heauen vpon earth; so an euill and guiltie Conscience is an vnspeakable torment, yea a very Hell, for a wounded spirit who can beare? If a man haue a good Conscience, he cannot want comfort in the middest of the fire. For looke how a sparke of fire flashing into the great Ocean is extinguished: so doth the abundance of miseries vanish, falling vpon a good conscience, as sayth Chrysostome. For as sugar is not onely sweete in it selfe, but also sweetneth other things, so a good Conscience is both most sweet, and sugreth al our afflictions. But if a man were in Paradise, as Adam, with an euill conscience he must needes want comfort: for as the shadow followes the bodie, so doth an euill Conscience follow the vnrepentant

Acts 24.19

Prou.4.23
Pro.15.15
2.Cor.1.12

Prou.14.

sinner, alwayes dogging him, and cry
ing fearefully against him. Thou ha
sinned: thou shalt bee damned: dryue
into most fearefull agonies and passion
euen vnto finall desperation, as in Iuda
if the mouth bee not stopped by the m
rites of Christ. The Heathen thoug
that those who liued ill, were haunt
with furies, and Fiendes: Surely, th
is the Fiend, euen thy euill Cons
ence, gnawing vppon thy Heart, a
stinging as a Scorpion, neyther can
thou auoyde it, but onely by Faith
Christ. Keepe therefore thy good cons
ence (if thou hast it) as thy chiefest Je
ell: which thou shalt doe, if thou
serue these Rules. First, cherish Fait
for it is the rot of a good conscience:
condly, auoyd all sinne, for as a moat
the Eye, so sinne troubleth the peace
conscience: and as water quencheth fi
so sinne putteth out the goodnesse the
of. And therefore when Abigail wo
perswade Dauid from bloudy reuenge,
vseth an argument from preseruing
peace of conscience, and perswadeth h
Thirdly, walke in the continuall prac
of righteousnesse: which, that we may
able to do, namely both to auoyd sin,

1. Sa. 25. 30. 31. 32. &c.

Heb. 13. 18

line honestly: A fourth thing must bee done, which is the right enforming of the Conscience, that it be able to discerne good from euill; & mistake not one for an other: for as an vnskilfull Pilote, that knoweth not ỳ Coast, easily maketh Ship-wracke: and as a bad guide soone bringeth into danger, so a conscience not instructed in the truth. For if thou doubtest, and dost doubtingly, thou sinnest: though the action bee lawfull in it selfe, yet not to thee: for whatsoeuer is not of Faith, is sinne. If thy Conscience erre, taking that to bee good which is euill, thou canst not but sin: for if thou doest according to thy erring Conscience, thou sinnest in doing contrary to the commaundement of God. If thou doest it not, thou sinnest also, because thou dost against conscience, and there is no way to helpe out of these briers, but to enforme the Conscience in the truth; which is by the Word of God, the rule of Conscience: by which it appeareth, that al such which neglect the word of God, most needes haue corrupt and dangerous consciences. Rom. 14. 23. 1. Cor. 14. 24. 25.

Vse 3. Neuer sinne in hope of secresie, for thou canst not lye hidde; though thou couldst conceale thy faults from all men,

men, yea from the Deuill, yet there is a Byrd in thy bread, which will tell tales, and bewray all. When thou art in thy most priuate Chamber, and hast shut the doores and windowes, and made a darkenesse; let it neuer come into thy mind to thinke that thou art vnseene, or alone: for God is present, and thy conscience is present, who need no light to discerne the doings. The conscience is a thousand witnesses; happy is hee which hath it to witnesse for him before God.

Qu. *What meane you when you say that man was created in the Image and likeneſſe of God?*

Anſ. I meane that neere likenes whereby *Adam* resembled God; which consisted, partly in the immortality of his soule, partly in his dominion ouer the creatures, but principally in the gifts of his minde, knowledge, holinesse, and righteousnesse.

Coloſ.3.10 Eph.4.24.

Explic. Herein consists the chiefe happinesse of Man, to bee like his Creatour: for God made not Man like other things made, but like himselfe; like I say, hauing some sparkes of excellency, as representations of ỹ Diuine Nature; though this likenes be such that there remaines an vnspeakeable distance betweene God and

man, euen in his greatest perfection.

Though the feature of the bodie bee most beautifull, yet herein wee place no part of the Image of God: though wee confesse, that euen as the Lanthorne is illustrated by the Candle within it: euen so the bodie is made (in some sort) resplendent, by the brightnesse of the Soule within, in which the Image of GOD chiefly resideth. And yet to speake properly, we say not; that the Soule, but that the whole man was made according to Gods Image.

This Image (not to say any thing of the spirituall Essence, and Immortalitie of the Soule) was partly in the dominion graunted ouer the Creatures: which dominion was not direct & absolute: (for God is the onely soueraigne Lord:) but profitable: consisting in his dwelling, and the vse and benefit of the creatures: yet the extent of this, onely to the inferiour creatures, as the earth, sea, ayre, and the creatures liuing in the same. Partly also was the Image, in the excellent Graces of knowledge, holinesse, righteousnesse, and Truth, wherewith man was endowed; so that as the former resembled Gods imperious maiesty, so this his infinite

infinite Puritie and Holinesse. And th
all wee are to remember, that the Wo
man was made aswell as the man, acco
ding to the Image of God: though in r
1.Cor.11.8 gard of the subiection of the woman to th
man, it more excellently, in that, appear
in the man.

Vse. Labour for knowledge, and grac
to liue godly, whereby thou resemble
God himselfe: and this is commaunde
1 Pet.1.16 Be ye holie, for I am holie, saith the Lord
For though thou hast a bodie beautifu
and a soule endued with much vnderstan
ding and wit; yet without wisedome an
righteousnesse, without knowledge o
heauenly and spirituall things, and th
practise of pietie and godlinesse: thou a
not like vnto God, but like vnto the d
uill himselfe.

Thus much of the first generall worke
Iohn 8.44. the Creation: now of the other, whic
1.Iohn 3.8. is the preseruation of the Creature, calle
Prouidence.

Question. *What is the Prouidence of God?*

Ans. The prouidence of God, is the way or manner, whereby I verilie beleeue that God knoweth, preserueth, gouerneth, and to their certayne ends directeth

all and singular the things, with their action, which he hath created.

Explic. As nothing could haue béene vnlesse it had receyued a béeing of God, so nothing can continue, vnlesse it bée still preserued by him: Which preseruation of the creatures, is eyther generall, or speciall. The generall is either Ordinary or extraordinary. The ordinary is that wher by he continueth the order, which he gaue the creature at the first; as the seasons and times of the yéere, that the Sunne should giue light, the fire burne, the earth yéeld fruit, bread nourish, &c. for this could not continue without the prouidence of God; as appeares in bread. The extraordinarie is that, whereby he ouer-ruleth all second causes, and the course of things, so oft as hee pleaseth: as making the Sunne to stand still, and diuiding the Sea, &c. The speciall is that whereby hee preserueth, and careth for, not only the kindes of things, but also the particulars of euery kinde, not onely of the more noble Creatures, as of Man (of whom more hereafter in the doctrine of Predestination) but of the least and most contemptible, with all their actions and euents: not a winde ryseth, not a cloud stirreth, not any

Deu. 8. 3.

Psal. 147. 8. 9. 16. 17. 18

any rayne, snow, &c. falleth, not a sp
row or little Bird dyeth, or commeth
to the tallons of the Kite, or into the n
of the Fowler, but by him, who worke
all things according to the counsell of
will: yea our very hayres are numbred.

So that wee beleeue the prouidence
God, to extend it selfe, euen to the base
Worme, and least Flie, as well as to t
Angels in Heauen, and that it is as la
as his knowledge; equally contayning
things (though not giuing equall thi
to all) vniuersalls, singulars: things
cessarie, things contingent; naturall,
luntarie, good, euill, little, great; and t
it ordereth and gouerneth all things, a
actions, as he himselfe hath decreed. Fa
ther is this to flatter God (as some h
said) to say that he careth for euery pa
cular worme, flye. &c. as if so be God c
onely for multitudes, & not for euery
one: when our Sauiour saith, one Sp
row. He is aswel able to know them,
to prouide for them, as to make them,
giue them life, and the payne is all a
to him, to care for euery one, as for a m
titude; neither doth it derogate from
greatnesse, or goodnesse, but rather
plifie the same, when hee neglecteth
t

ing which he hath made. Surely if it did not impeach his Maiesty to make them, neyther to preserue them.

Qu. *But doe you beleeue that Gods prouidence extendeth it selfe to all actions of men, even to decree, order, and gouerne euill actions?*

Ans. Yes indeede; I beleeue that euen the euill Actions of Men, are not onely foreknowne, but also decreed by God. Gen.45.5. 2 So.16.10 Acts 4,28.

Explic. We need not feare to attribute euill actions to the decree of God, because the Scriptrue so speaketh; onely we must soberly and wisely vnderstand it: namely, that Pharaohs cruelty, Shemeis cursing, Absalons vncleannesse, Iudas his betraying of Christ, are not by his reuealed will approued, but forbidden: and yet that by his good pleasure hee will permit the same. Which permission we may not vnderstand to be the cessation of his care and prouidence, or an idle winking at the matter; but ioyned with an actius power, not of infusing euill into men: but first of taking away or denying his grace, and of leauing of them most iustly to Satan, and to the lusts of their owne hearts. And so of bounding their wils, purposes, and actions, & directing them to a good end.

For

For God is so good that hee would ne
suffer euill to bee, if hee could not b
good out of euill. Euen as the skilfull
pothecarie knoweth how to vse Poy
well, and to the good of the Patient.
surely, this is a most pregnant proo
the powerfull prouidence of God here
when those Actions which are done
wicked men contrary to his will, yet
brought to serue and fulfill his holy
and purpose. For euen as in an Arm
one fighteth for prayse, an other for
of the spoyle, an other is egged for
by desire of reuenge; yet all for the vi
ry, and for their Prince: and as
shippe, some weigh vp Anckers, ot
stand at the pumpe, others at the st
and all by seuerall workes labour fo
safety of the ship: so, whatsoeuer the
ked propound to themselues, yet the
ordereth all to his good pleasure, will
nill they: so that as an arrow flyeth to
marke which the shoter aymeth at,
Esay 10.5. out any sence whither it goeth: So
6.7. Lord serueth himself by the wicked, t
they thinke not so much. Hence is it
though the decree of Gods prouiden
hath beene sayd) is concerning those
actions; yet neyther is God guilty

man guiltleſſe. God is not guilty, becauſe he putteth no euill into men, but vſeth them as hee findeth them, and ſo maketh them to ſerue his glory, who may vſe what Creatures he will, and cannot vſe them, though they be euill, but well, becauſe he is infinitely good. Neither is man guiltleſſe, notwithſtanding the Decree: for ſinners are not excuſable, becauſe there is no force vſed towards them, but they follow their ſinnes with great pleaſure, and a very willing mind, and caſting away the care of vertue, doe of their owne accord, yeelde themſelues to their owne luſts, reſpecting in their euill deedes onely the ſatisfying of their owne wills, and not the fulfilling of the will of God. The Iewes did what the hand and wil of God had determined before to be done to CHRIST; but they conſidered not that, but were led vnto that ſinne by the malice and couetouſneſſe of their owne wicked and enuious hearts, which were the true cauſers thereof. So that, (as Saint Auguſtine ſayth) in one and the ſelfe-ſame thing, GOD is iuſt, and Man is moſt vniuſt, becauſe in that one thing which they doe, there is not one cauſe for the which they doe the ſame.

Heere further it is to be marked, t
the Decree of God (in respect whereof
things are necessary) doth not take aw
contingency; which is, when a thi
when it is, had a cause whereby it mig
haue beene otherwise. As the bones
Christ must bee vnbroken in regard
Gods Decree, and yet they might haue
broken in regard of their owne Natu
and the freedome of the mindes of
Souldiers. Neyther may any thin
that hereby are frustrated, deliberatio
prudence and vse of meanes: for as G
decreeth the being of things, so also
meanes whereby such things shall be.
in regard of Gods Decree, Lot cannot
burnt in Sodome; but then he must esc
and hye him away out of the Citty. Da
must ouercome Goliath, but then he m
take his Sling, with the smooth Ston
with him. Manasses must be saued, beca
God hath so decreed, but then he must
pent and beleeue, which are the mean
of Saluation appointed and decreed
GOD.

Vse 1. Labour soundly to vnderstan
and with all thy wit to maintaine this
ctrine: for to denie the Prouidence
one as to deny God: and this indeed

...ne cause of the prophanenesse of vile men. Psal.14.1. Psal.10.4. 11.

Wherefore, denying a fatall destinie, whereby all things, euen God himselfe, should be tied to the nature of second causes, and abhorring all conceit of fortune or meere chaunce (which are words fitter for Heathens than Christians, which beleeue there is a GOD) let vs hold this Doctrine, that all things whatsoeuer are gouerned by an Ocular Prouidence: yea, if any thing fall out, which we might thinke to bee by chance, because wee see not the cause of it, yet to be perswaded that so it was foreseene, and ordeyned appoynted and decreed of God, as that place of Numbers 35.22. compared with that of Exodus 21.13. doth most plainly shew. Psa.14.1.2 Psa.58.11. Heb.11.6.

Vse 2. This Doctrine also comforteth many wayes: First if wee (as we ought) carefully obserue the experiences of Gods prouidence towards vs, in the often vnexpected successe of our affaires, we must needes both bee confirmed in our faith, the more stedfastly to depend and rest on God, and also be hereby occasioned often to giue thankes.

Secondly, if Affliction come, it teacheth

cheth that it commeth not out of the d
but by the wise and iust appointment
God. And this breedeth patience.

Thirdly, whereas the Church, a
such as feare GOD, haue many enem
this teacheth, that they can doe nothi
but as GOD pleaseth; yea, the very D
uils themselues can neyther hurt Io
nor enter into the Swine, but as t
are licensed by GOD, and when he p
seth to license eyther Sathan, or w
Men, or other Creatures, to hurt his c
dren, or Seruants, hee both bound
Rom.8.38. them, beyond which they cannot goe,
Psa.25.10. also in the end turneth all things to
best.

Vse 3. Neglect not lawfull mea
for ỹ accomplishing of thy lawfull des
for this were to tempt God: And yet t
not in the meanes, though neuer so lik
for that were to sacrifice to thy net, a
Heb.1.16 those wicked ones, and to commit a k
of Idolatry. Hast thou bread? then t
is a good meanes of nourishing: but c
can breake the staffe of it, and make it a
stone to thee: for man liueth not by b
onely, but by the word of Promise an
ted thereto. In the vse therefore o
Deut.8.3 meanes, concerning either Corpora

spirituall things, looke vp vnto heauen, pray for a blessing, or else thou watchest in vaine, thou labourest in vaine, in vaine thou vsest any meanes: yea, in the middest of many difficulties, though thou then see no meanes, yet trust in God, for God will prouide, as Abraham said: Wherefore goe on cheerefully in thy calling, seruing God, and casting thy care vpon him, for hee careth for thee: May commit thy very Soule vnto him in well doing as vnto a most faithfull Creatour: for if God cloatheth the Grasse, regardeth a Sparrow, and numbreth thy superfluities euen the hayres of thy head, how much more will hee keepe & prouide for thy Soule, if thou feareſt and obeyest him? I say Him, who regardeth all as one, and one as if hee were alone; who is neither detayned about the care of one, nor distracted about the care of more: to whom nothing is hard, because Almighty, nor multitude of businesse can ouer whelme, because infinitely wise, to whom be praise for euer. Amen.

Psa. 127. 1.2

Gen. 22. 8

Psal. 55. 22
1. Pet. 5. 7
1. Pet. 4. 19

Thus much of the generall workes by which God is described: Creation, & Prouidence, which extend to all things. Now of the more speciall, which concerne the Church, which are Redemption, Sanctifica-

Qu. *You sayd that God is the Redee of his Church: What is Redemption?*

Anſ. Redemption is a worke of G whereby hee hath fully deliuered his E
1.Cor.1.30 from ſinne, the curſe of the Law, Eter
Col.1.14. Death, and the power of the Deuill,
Tit.2.14. Ieſus Chriſt, to the prayſe and glory of
Name.

Expl. The deliuery of Mankind fr ſinne and death is, ſignificantly, by Holy-Ghoſt called Redemption; whi ſignifieth, a purchaſing or buying agai or a ranſoming at a price (as life for li of them which are in bondage. There
Mat.20.28 is Chriſt called, a Price, a Counter-r
1.Tim.2.6. ſome: The Flocke of Chriſt is ſaid to b
Acts 20.28 purchaſed with Gods owne Blond: a
1Cor.6.20 Yee are bought with a price.

We were in bondage, euen to the ve
2.Tim.2. 26. Deuill of Hell, the great enemie of M kind; and therefore vngodly men and w men, are ſaid to be taken aliue, in the ſn of the Deuill, at his will. Alſo wee wo in bondage to ſinne, the curſe of the La
Heb.2.14. and to eternall Condemnation, from
Gal.3.13. which Chriſt hath deliuered vs, by a p
Tit.2.14. euen Himſelfe.

But here wee muſt know that Chr ranſoming vs out of the clawes of

D

Deuil, by a Price, payes not this Price to the Deuil, but to God: who deliuers sinners to the Diuil, as to his executioner, to be tormented. And when this worke of Redemption is spoken onely, of taking vs from Sathan, it noteth that we are deliuered by power, and force, not by a price. Therefore in the Gospell, Christ in comparison of Sathan, is called the stronger, who ouer-commeth him and diuideth his spoyles. We are sayd to be deliuered from the power of darkenesse; where the word signifieth by fine force, to deliuer or pluck away. Euen as Dauid pulled the Lambe out of the Beares mouth, so hath Christ by his Almighty power, rescued vs out of the mouth of the Roaring Lyon: So also he hath destroyed the Deuil, not by abolishing his substance, but by weakening his power, as the word there importeth: Christ then payeth his blood as a Price to his Father, and so forcibly deliuereth vs from the Deuill: Who hath the power of Death, as the Hangman hath the power of the Gallowes; not absolute, but by commission from God, for the tormenting of the wicked. Luk. 11. 22. Col. 1. 13. Heb. 2. 14.

This Redemption we speake of, is so the worke of GOD, that we exclude all

Psal. 49. 7. creatures from any power, or possibili
of redéeming vs. And we acknowle
it to bée the worke of the whole Trinit
deliuering vs in the person of the Sonn
who redéemeth vs by his Merite, and
his Efficacie: by his Merite, deseru
Redemption for vs: by his Efficacie, ef
ctually applying it vnto vs by his Spir
and through Faith.

Vse. First, heere we may see the wo
derfull misery, in the which we are all,
we haue our part, in the eternall Redem
tion, purchased for vs by Jesus Chri
For first, wee are vnder the power of
and the tyranny of the deuill, very bon
slaues; more miserable than euer wa
the poore Israelites in Ægypt, or now
the poore Christians vnder the Turkes:
the bondage of these is onely bodily: ou
more, bodily and spirituall also: our
Eph. 2. 2. dies and very spirits being subiect to ob
his filthy will in all things.

Secondly, wée are all our life time
feare of death; euen as is the case of o
condemned to the Gallowes, he alway
trembles and quakes at the approach a
remembrance of the houre of his execu
on: So wee, if God make vs sensible
our estate, in regard of sinne, are alwa
haunt

haunted with the terrours of an euill conscience, as with Furies and Fiends of hell: as Caine, Saul, Iudas.

Thirdly, wee are fire-brands of Hell, subiect to eternall condemnation, for our sinnes, &c. This is our misery, which who so vnderstandeth not, nor considereth, hee neuer estæmeth this wonderfull mercy of God in redæming of vs, as he ought: For as he that supposeth himselfe to be mortally sicke, highly reckoneth of the Phisition which cureth him, and he which is troubled but with some light infirmity not so: Euen so, to him, to him only is ỹ tydings of the Gospell welcome, the Promise sweete, the Bloud of Christ vnualuable, the loue of God vnspeakable, yea without measure, and passing al knowledge: which sæth his misery, and fæleth his heart wrung with the fetters and bolts of sinne, and which considereth of those eternall torments due to the same.

Vse 2. Here wee haue a most sharpe spurre to prouoke vs to vse all possible care to please GOD in new obedience: namely thus: When thou wert a slaue to sinne, and to the Deuill, thou diddest willingly and cheerefully bring forth the fruits of Sinne vnto death: Seeing then thou

thou art now redeemed vnto the hope of
eternall life, thou shouldst much more wil-
lingly & chearefully liue to him who hath
Rom.7.6. redeemed thee. So Paul reasoneth *Ro.7.6.*
So also in the front of the Law, God bin-
deth vppon the Israelites the obedience
Exod.20.2 thereof, *Exod.* 20.2. I haue deliuered thee
from a hard and cruell Maister, and a sla-
uish bondage; Therefore thou shalt keepe
my Law. But (alas) where is there one
of a thousand which prouoketh his slug-
gish and dul affections with such meditati-
ons? Looke vpon an Israelite in Ægypt,
vnder Pharaoh, & his hard Taske-makers,
and you shal see him early and late, drudg-
ing in the Clay, sweating in the yron fur-
nace, and gathering Straw to fulfill the
number of Brickes imposed. Will not
this Israelite, if the Lord shall ease his
shoulder of this burden, striue with all his
strength night and day, to please his De-
liuerer? Let vs looke vpon him in the wil-
dernesse. O monstrous vnthankfulnesse!
There wee finde that this same Israelite
(beeing thus deliuered) contemneth and
prouoketh his so mercifull Redeemed, by
infidelity, murmuring, blasphemy, idola-
try, &c. Euen so, when men and women
are in the way to Hell: what speede Ie-

hue

lues pace is not fast enough? Will not these flye thinke you, if they could get the path that leads to Canaan? 2.Kin.9.20

It grieues my very heart to consider the generall slownesse of professors, scarce creeping like Snayles, when they should runne as swiftly as Hazaell. A Statute pace is a great matter. Ah thou wretch With what Face dareſt thou looke vpon Jesus Christ? when thou hast shewed more alacrity to runne in the way of sinne that leades to death, than in the way of righteousnesse that leades to eternall life? Remembrest thou how eagerly thou hast pursued thy sins and pleasures? O happie art thou, if with such violence thou now takest the kingdome of heauen. How fleet hath thy tongue bin to rappe out blasphemous oaths? and hast not now a word of praise for thy gracious Redeemer? Hast thou accounted daies & nights but short when thou hast beene at Cardes, Dice, at some Enterlude, or such like vanitie? and dost thou account an houre or two spent in Prayer, & hearing the Word, tedious? When the Deuill was thy Maister, was all to little please him? and now thou hast such a Maister as is Jesus Christ, wilt thou account any thing enough? 2.Sa.2.18.

I read

I reade of one Pambus a deuout Man, who seeing a vile Strumpet passe by him (gorgeously attyred) fell a weeping; and beeing asked why hee wept: It grieues my heart (quoth hee) that yon Strumpet should take more delight in pleasing the Deuill, than I doe in seruing GOD. So doe thou which readest these things mourne; mourne, and lament, that thy heart, which hath bin as Wax to the Deuil, is like a flint to God: that thou hast more delighted in vanity, than thou doest in godlinesse: that thou hast taken more paines to fulfill thy sinfull Lusts, and bestowed more cost in wantonnes and pleasure, then thou dost to fulfill the commandements of thy God, and to maintaine his worship.

Luke. 19.8 Acts 8.3. & 9.2. & 26 11

Remember Zacheus, who was as liberall in Almes and Restitution, when he was a Conuert, as hee was cruell in vniust exactions when he was an Vsurer. As Paul was a hot and fiery enemy to Christ when hee was a Pharisee: so was hee a burning zealous Preacher when hee was a Christian. So, according to the measure of obedience which thou hast yeelded to sinne, let the proportion of thy obedience be which thou yeeldest to godlines:

If

If not in worke; yet in affection and care to please God, with true humiliation for that which is wanting.

Vse 3. Here we ought also to consider, of the Price, whereby wee are consumed, and of the exceeding Loue of God: for the Price, was neither gold nor siluer, nor any corruptible thing, but the precious Blood of the Lambe vnspotted, Iesus Christ. Marke thou which readest: it cost the very heart blood of Iesus the Son of God, who was without sinne, to saue thee a vile wretch, from eternall damnation, which thou deseruest by thy sinnes. The Loue of God herein appeared to bee most wonderful, in that he spared not his own Son, but gaue him to death, euen for vs, and in our stead, who were, not our friends, but his very enemies: See what Loue the Father had shewed; that thou an Impe of the Deuill by sin, shouldst haue the blood of Gods owne Sonne shed to make thee his sonne or daughter. Let me speake vnto thee in the words of Ezra, which words he spake from the occasion of a meaner deliuerance. Seeing God hath kept thee from being beneath for thine iniquities, and hath granted thee such deliuerance, shouldest thou continue in sin? shouldst

1. Pet. 1. 18 19

Rom. 6. 7. 8

Ez. 9. 13. 14

thou

thou rebell, and returne to breake the commaundement of such, so mercifull a God by drunkennesse, blasphemie, lying, pride, whoredome; or any prophanenes? Shouldest thou despise the Sabaoths, Word, Sacraments, Bloud of such a Sauiour? Shouldest thou refuse to sacrifice thy Bodie and Soule to his glorie, that refused not to sacrifice his precious life for thy saluation? Shouldest thou bee a niggard of thy dutie to him, yea, of thy best bloud, who was prodigall to expend and shed his bloud to redeeme thee? Now God forbid. May this, inexcusably bindeth vs all, to all thankefulnesse and true obedience.

Lu. 1. 74 75 Tit. 2. 14. 15. &c.

Vse 4. In as much as the Redemption wee speake of, is so excellent a thing, all such are conuinced as grieuously guilty, which blaspheme and speake euil of the same. For there are many who call light darkenes, and darkenes light, accounting the freedome wee speake of to be an intolerable slauery; and that to bee the onely free life, to liue as they list, in all pleasure and licentious prophaneneſſe vncontrouled. If they bee told that they must giue themselues to frequent Prayer, and reading and hearing the word; that they must mortifie their lusts, relinquish their vani-

ties

ties, renounce their pleasures, abandon euill Companie, precisely keepe the Sabboth, &c. O say they, here are bands indeed fitter for gally-slaues, than liberal and free dispositions. Art thou which readest these things of this mind? Then know thou ỳ he is not more a slaue that tugs at an oare in a gally, vnder ỳ Spaniard or Turk, thã thy self in a spirituall respect: thogh in a ciuill thou possesse and enioy much riches & freedome. As he that ruleth his own mind is better than he that winneth a citty. So he is the baselt slaue, that is a slaue to his sinnefull lusts and affections. If we had no scriptures declaring ỳ bondage of wicked men; yet the very Heathen beare witnes vnto it. Tully sayth, that hees the Freeman indeede, which serueth no filthines. And the Stoicks (renowned Philosophers) taught, that wise men were only Free-men, and all foles seruants. O how many Lords haue they, which haue not Christ their onely Lord! For eyther anger and malice will play the Tyrants ouer them, as in Cain and Saul; or Pride, as in Nabuchadnezzar; or vncleanenesse, as in Ammon; or Couetousnesse, as in Ahab, and Iudas, &c. from the cruell rule and dominion of all which, those are deliuered

Pro. 16. 32

Gen. 4. 4. 8
1 Sam. 18. 8. &c.
Dan. 4. 27.
2 Sa. 13. 2.
1 Kin. 21. 4.

which

which are the redeemed seruãts of Ch[rist] who se seruice is indeed perfect freedom. And therefore the Saints haue alwayes exceedingly gloried to bee called the seruants of God. So Dauid acknowledgeth, Ps.116.16. saying, Behold Lord I am thy Seruant, I am thy Seruant. So the Apostles, as Paul, who beginneth some of his Epistles thus, Rom.1.1. Paul, a Seruant of Iesus Christ, &c. So Phil.1.1. Iames, Peter, Iude, though some of them Tit.1.1. might haue gloried in other Titles as being the kinsmen of Christ. If the seruants Iames 1.1. of mortal kings haue many priuiledges 2.Pet.1.1. much freedome, then much more the seruants of the immortall God, euen Iude 1. Christ the King of Heauen and Earth. In regard of the Order which is betwixt the Redeemed & the Redeemer, and the obedience which we owe vnto our Redeemer we are seruants: but in regard of the Diuine Couenant, & our communion with Christ, we are free-men, free from sin vnto righteousnesse, the Sonnes of God, the brethren of Christ, and co-heires with him of the Kingdome of Heauen. So honour haue all his Saints, such freedom haue all his Seruants. Wherefore if thou beest not yet set free by the Sonne [illegible] seeke labour for it. Cry vnto the

as the poore Israelites in Ægypt: For if Exo.3.7.9
civile freedome be to be used rather, much 1 Cor.7.21
more is spirituall. Euen the natures of
Birds and Beasts which are wild, being
kept for delight, may teach vs herein: for
though wee make never so much of them,
and feede them never so plentifully; yet
they are hardly by Cages, chaynes, &c.
kept and holden, and continually they
seeke to be enlarged. Loe if thou bee not
more brutish than the very Beasts, thou
wilt not suffer the Deuill to cage thee vp
in so deadly seruice; but thou wilt endea-
vour and seeke by all meanes to be enfran-
chised by Iesus Christ.

Vse 5. Examine whither thou beest re-
deemed and set free by Christ or no. Thou
mayest know it by three notes; First, by
thy affections: secondly, by thy workes:
thirdly, by thy manner of working.

First then, how art thou affected to
this liberty? Doest thou reioyce in it
more than if thou shouldest finde great
spoyles? Canst thou feelingly giue thankes
for it from thy very heart roote, as thou
readest of Dauid and Paul. And art thou
carefull to stand fast in it? and that thou Psa.103.1
bee not entangled agayne in thy former 2.3.4.
bondage of sinne? As we see Townesmen Rom.7.2.3
Col.1.12.

1 Tim. 1. 17. Gal. 5. 1. that haue obtayned Charters and Priuiledges are wary that they bee not intrudged? Then it is a good signe that thy hart is blessed with the rich grace of God in thy Redemption. For as the vnualuable excellency of it, will make vs carefull to preserue it: So the rauishing sweetnesse of it is such; that it is as possible for them which haue tasted it, to contayne their hearts and tongues from prayses and thankesgiuings, as it was possible for Dauid to keepe his feete from leaping and dauncing for the ioy of the bringing home of the Arke of God. But if thou 1 Sa. 6. 14. beest so dull and insensible of this mercie, that thou neuer giuest thankes for it, or with lesse earnestnesse then thou doest for meate and drinke, and art careless; thou art yet a bond-slaue and hast not obtained this freedome.

Secondly, What are thy workes? If thou comest into the house of a Nobleman, and seest one walking and rubbing of horses, another sweeping of houses, another scouring spits: thou wilt presently iudge that none of these is the Master, but y they are all of the baser seruants. So if thou seest any giuen to blaspheming the name of God, to drunkennesse, vncleanne-

nesse

pride, idleneſſe, prophaneneſſe, vn-doubtedly all ſuch are very ſlaues of ſin, & of Sathan, euen as our ſauiour Chriſt witneſſe in the Goſpell, that they which commit ſinne are the ſeruants of ſinne, and of their Father (or Maiſter) the Deuill. John 8. 34. 44.

For ſuch workes become not thoſe which are ſet free, and redeemed by Chriſt who as much diſdain to defile themſelues with ſuch baſe and ſinneful practiſes, as a Noble-man ſcorneth to put his hand to the ſeruile and ſlauiſh workes before mentioned.

Thirdly. If may bee thou doeſt many outward things commanded, as are praying, hearing the word, receiuing the Sacraments, obſeruing the reſt of the Sabboth, relieuing the poore, &c. But how doeſt thou theſe things? willingly and freely? or as being conſtrayned? This is the note of a ſlaue; the other of a freeman. For true libertie is freely to follow after righteouſneſſe. And thoſe that are truely ſet free by Chriſt, do willingly and of themſelues by the ſanctification of the Spirit, that which wicked men and bondſlaues do only for feare of puniſhment. If therefore the keeping of the Saboth and the duties thereof be not tedious to thee

but a delight: if thou releeuest the poore
Ioh.5.3. not grudgingly, but chærefully; If the
commãdements of God are not greeuous
to thee. It is a comfortable signe of thy
Redemption. Bee thankefull, and per-
seuere.

Question. *But you sayd that Adam was created according to the Image of God, in a most Holy and Happy estate: How then comes hee to stand in neede of a Redeemer?*

Answ. I beleeue that *Adam* and Eue being created by God, according to his Image, in singular happinesse, and placed in Paradice; did notwithstanding willingly, and by the enticement of the Deuill fall away, transgressing Gods commande-
Gen.chap. 3.3. ment giuen vnto them; and so made themselues, and their posterity, subiect both to sinne and death, the wages of the same.

Expl. Though it bee farre better to bee deuour to come out of the misery wee are in, then curiously to enquire how wee came into the same: yet because many necessarie poynts depend on this; and we neuer seeke the heauenly Physition till we vnderstand and feele our disease, and danger: Therefore it is necessarie

wee should haue some good measure of knowledge hereof, Which we shal attaine if we consider these two things: first, what Adams state was in his Innocency, and upon what conditions it did stand; Secondly, the manner of his fall: We will here intreat of his happines and the conditions thereof. The happines of our first Parents may bee referred to these heads: first, that they were created in the image of God, together with the manner of their creation: but of this before. Genes. 3.

Secondly, that they were placed in the Garden of Eden, translated by the Septuagint Paradise, and commonly so called, because it was a place of singular delight and pleasure: a most pleasant place, in regard both of the varietie of all pleasant fruits (the Trees also of knowledge and life in the middest thereof) and also in regard of the pretious riuers watering the same: Vnto this our Sauiour alludeth, when he saith to the thiefe; This day thou shalt bee with mee in Paradise: not that Paradise wherein Adam was put, which was defaced in the flood: but Heauen, so called, for the happinesse, ioy, and ioyes of pleasure which are there for euermore. Gen. 2. 9. 10. 15.

Thirdly, the happinesse of our first parents is set downe, from their freedome from all things which might hurt their bodies, or disturbe their mindes. They were both naked, and were not ashamed. They were naked: Hereby is signified that their bodies had a kinde of Impassibility: so that though they were neither hairy nor woolly as other beasts, nor clothed in apparel, as now; but of a soft & smooth skinne, and naked: yet they were not subiect to the iniuries of the wether, as raine, wind, heat, cold, &c. They were not ashamed Not as though any vndecent thing were spoken of them, (as now hee is accounted a beast that is not ashamed of his nakednesse) but first, to shew, that inwardly in their minds, did shine the Image of God; that is, Innocency, Sanctity, and Integrity, &c. in which if they had continued, they should not haue needed their figge-leaues, nor any apparell. Secondly, that outwardly in their bodies there was exceeding beautie, and perfection of all parts, so that there was no vncomelinesse, no not in those members which after sinne naturall shame, for their deformity, and vnseemlinesse, teacheth vs to couer. Thirdly, that in the inferiour parts

Gen. 2. 25.

parts of the minde and body, there was no inordinat motion or appetite; all members of the body, and inferiour desires, being ruled and governed by the inward grace of the mind: So that if wee meditate of these things, we cannot but conceiue, that the happinesse of our first parents was very great.

Now we are to consider of the conditions, on which this happinesse did stand; for they were created thus; but mutable, and changeable, and this state to continue and in the end to be translated to a celestiall life, if they kept the Commandement of God, otherwise not. Gen. 2. 16. 17.

The Commandement was about one of the Trees which were in the middest of the Garden, namely the Tree of knowledge of good and euill; which was so called, not of the effect, as though it had a quality to sharpen the wit, but of the euent, being a Sacrament of triall and admonition to them, that if they did eate of it, then they should haue wofull experience of the good they had lost, and of the euill they had gotten, they hauing before a speculatiue knowledge, but not practicall experience hereof. The other Tree was called the Tree of life, both because it had

a power or vertue to preserue life and health, and also more principally because it was to our first parents a symbole, signe, or Sacrament (as S. Augustine and other learned call it) of the continuance of their life in Paradise, and after, of their translating vnto a heauenly life, if they continued in obedience.

The Commaundement concerning the Tree of Knowledge contained a Prohibition, which was this: Of the Tree of Knowledge of good and euill, thou shalt not eate. This Commaundement God inforceth by two reasons: The first from the libertie God gaue them to all the rest of the Trees of the Garden. Therefore he might wel abstaine from this one. The other reason, from the daunger ensuing, if hee did eate; Thou shalt die the death, that is, Thou shalt certainely dye, temporally here, in the separation of the soule from the bodie, and spiritually in loosing the graces before spoken of; and eternally in the separation of Bodie and Soule from God. This was mans happinesse: and it stood on this Condition, if he obserued the Positiue Lawe giuen him of God.

Verse 17.

Verse 16.

Verse 17.

Vse 1. Death, to speake properly, is

not naturally, namely according to the nature of man in his Creation: but against nature, comming in by sinne. Adam being created to immortality, that is, Rom. 5. 12.
in such an estate, that if he had neuer sinned, hee should neuer haue dyed. For although Adams bodie was mortall in it selfe, and could die; yet it had a power not to dye, through the gift of the Creator; namely, if he cõtinued in his integrity. So Adam in his state of innocency was both mortal, and immortall, in diuers respects: Immortall, hauing not an impossibility of dying, but a possibility of not dying, which possibility he lost by his sinne, and in stead thereof receiued a necessity of dying; Thou shalt dye the death: Hee was mortall, not because he should haue actually died, if he had not sinned; but because if he sinned, it was possible hee should, or hee might die. Death then commeth not from Nature, but from Sinne.

Vse 2. The remembrance of this happinesse of our first parents, which they lost to themselues, and to vs, by their fall, should moue vs, euen with teares of bloud (if it were possible) to bewayle our present misery in which wee are; which is as farre from that happinesse, as the

Earth,

Earth, nay as Hel is from Heauen. Then man was the Cedar of Paradise, the Picture of Heauen, the Glory of the Earth, the Ruler of the World, and Gods owne delight: But now hee is the Fire-brand of Hell, the Picture of the Deuill, more base than the baseſt creatures on the earth; cloathed with no leſſe dishonour and shame, then he was before crowned with honour and glorie: Not onely, as Nebuchadnezzar, transformed into a beast, but being made of the Temple of God, a Cage of vncleane Spirits: yea, the very habitation of the Deuill. Wherefore let vs all take vp a grieuous lamentation, when we looke backe to our first glory, and to Paradise, our ancient right. And if there be any sparke of Heauenly courage & wisedome in our breasts, let vs endeauor to recouer that by Christ which we haue loſt in Adam: Nay, God offers, in his beloued Sonne, more glory, better happineſſe; let vs not be so beſotted, as to suffer Sathan to deceyue, and depriue vs of the recouery of Gods fauour, by our continuance in ſinne, which first hee made vs looſe by committing ſinne, &c.

Vſe 3. Man in Paradise, in the time of

his

his Innocency, might not bee idle, nor without a positiue law, for obedience: so that neyther labour in dressing the Garden nor to be tied to speciall dutie by the law, was any impeachment of his happinesse: Those therefore which place any pleasure or happines in idlenes, or in desiring to liue as they list, and to be lawlesse do exceedingly manifest the vile corruptiõ of their hearts: for idlenesse, and lawlesse liberty was not permitted to Adam in Paradise.

Q. *I something conceiue the happinesse of man in his creation, and the conditions of the same: Now I pray you shew me, what was the manner of his fall?*

Ans. The fall of our first parents was, their voluntarie transgression of the commandement of God, in eating of the fruit of the forbrdden Tree; caused by the subtill malice of the Deuill, and their owne infidelitie, *Gen.* 3. through the whole Chapter.

Expl. Out of the third Chapter of Genesis, which is called of some, The Patriarch Catechisme, wee are taught of the fall and sinne of man, of the anger of God of the punishment of sinne, and of the beginning of mans misery, vnto the which

hee was not created, but into the which hee fell, by the iuſtice of God, through his ſinne: points hidden from the wiſe, and reuealed by the word, by which we come to know the cauſe of all the miſeries which follow our nature; which miſeries the Philoſophers ſaw, and confeſſed: but the wiſeſt of them could neuer conceyue the cauſe thereof, which is ſinne. In this third Chapter is alſo contained a moſt excellent (euen the firſt) promiſe of Chriſt. But we are briefly to conſider of his fall, which is ſet downe in the ſixe firſt verſes: the reſt of the Chapter ſhewing the conſequence of the fall.

The deuill, being fallen irreconcrably, comes into the Garden, and in the forme of a Serpent, I meane ſpeaking in, and by a true Serpent, out of cruell enuy of Mans happineſſe, and an inſatiable deſire of doing hurt, tempts the firſt Woman, and by the Woman, Man to ſinne, and preuayles: He bords the Woman thus: Yea, hath God ſayd yee ſhall not eate? &c. As if hee ſhould haue ſayd: It is a likely matter, that God cares what yee eate: What, doe you thinke that God ſtands vpon an Apple? It is not to be beleeued: Hath he created all things for you, and

would

would he not let you vse all things? This is the first assault: which the Woman weakely resisteth, beginning euen at the first to yeeld, as appeareth by rehearsing the commination, or threatning fully: For whereas God said; Thou shalt dye the dearh, noting the certainty of it, shee speaketh doubtfully: Least ye dye. As if she began to thinke, that it might be they should dye, if they did eate, it might bee not.

The Deuill perceiuing the Woman to stagger, and the wall of her faith to shake, plies all his ordinance to the batterie. For the word was no sooner out of her mouth Least ye dye: but hee replyeth: Yee shall not dye at all. As if hee should haue sayd: What? Dye? with eating so fayre an Apple? Can there be any hurt in this? Sillie Woman: Yee shall not dye at all. God affirmed, Yee shall dye certaynely. The Woman doubteth, Least yee dye. The Deuill that old Lyer, denyeth: Yee shall not dye at all. Then (not giuing the Woman any respite to bethinke her, or to reply) he accuseth God of enuy, and promiseth Diuinity vnto them. O (sayth hee) God knoweth, &c. As if hee should haue said, God enuies your happinesse, and I

cannot

cannot but tell you of it. For he knowes well enough, that if you should eate of that Tree, you should see that you neuer saw: (O subtill deceiuer!) and that yee shall be as Gods. Impudent lyer: when as by this meanes both they and their posteritie became like vnto him. Beholde O woman (saith he) what a goodly Tree this is! how pleasant to the eye, delicate to the taste, diuine for vse. Can it doe you any hurt? would any but fooles abstaine? goe too, eate and feare not. Ile warrant you: And then the Woman yeelded, and seeing that it was good for meate, pleasant to the eyes, and a tree to be desired to get knowledge; she tooke of it, and did eate, and by these same reasons perswaded her Husband, and gaue him, and he did eat. Ah! and Alas! whose heart is not moued to ruth, who mournes not that considers the fall of the Mighty? Oh! How were the Mightie ouerthrowne in the midest of Paradise by the subtiltie of the Serpent? Euen holie Adam by the enticement of his Wife! Tell it in the gates of the Citties, Preach it on the house tops, and publish it in the eares of all the World, till the Inhabitants of the earth mourne, for the misery that is

come

come vpon them, euen till the Elect and Beloued bee deliuered and rennued by the strong Arme, and Grace of their Redeemer and Sauiour IESVS CHRIST.

This is the fall of our first Parents, euen their most grieuous sinne: which is not to be measured by the price of the Apple; but by the Person whose Commandement is broken; together with the great reason they had to keepe it, and the easinesse of performing the same. It is thought of some to bee the greatest sinne pardonable, that euer was committed: and surely it was most haynous, and iniurious to God our Creator; being called the Fall, because it is not one sinne but many: as, First, Doubting: Secondly, Infidelity: Thirdly, Security: Fourthly, Curiosity, seeking wisedome beside the Word: Fiftly, Pride: Sixtly, Idolatrie, preferring the Deuil and his lyes, before God and his Truth: Seuenthly, horrible Vnthankefulnesse: Eightly, contempt of God: Ninthly, murder both of themselues and of their Posterity, &c. If therefore any shall censure the punishment inflicted vpon our first parents, as too great, or vniust, hee knowes not (sayth one) how

how to measure, how great their iniq
was in sinning, where there was so g
facility of not sinning: neyther is t
sinne more to bee praysed for makin
way to the comming of our Sauio
then Iudas his treason is to be commen
for making a way to his passion.

The consequents of this fall, follo
in the seuenth Verse, to the end of
Chapter, viz. when they had both thus
ten, then their eyes were opened,
they saw that they were naked: and t
were ashamed, and fled from God. T
eyes were opened: Not that they
not at al before, but to see that which t
saw not before, to wit, their owne mi
and shame: In the act of their sinne t
eyes (that is of their vnderstanding) w
shut by the witch-craft of the Deuill:
ter their sinne, they were opened, their
sciences accuse them of guiltinesse, t
sensibly feele their nakednesse, that is,
corruption of their nature, the losse o
Image of God: And are ashamed: T
they seek figge leaues to couer the na
nesse of their bodyes, flye from God,
ny the fact, and most impudently e
themselues: the woman laying the b
vppon the Serpent, the man vppon

hen God sentenceth them to al manner miseries for their transgression: and yet mercy propoundeth a Sauiour, which the seede of the woman, Iesus Christ, by who they might bee saued through faith and repentance: For it is probable, and pious to beleiue, that those our first Parents repented; were receiued againe into Gods fauour for the merits of that promised seede of the Woman; and that after their death they were also translated into the Kingdome of Heauen.

Vse 1. If Adam and Eue, hauing the Image of God shining in them, and being in Paradise, were not out of the gun-shot of Sathan, but were tempted and ouercome: What person or place can then bee free? yea, who can preuayle? but only such which obtaine sufficient grace, continually pray for strength, & watch against this deuouring enemy, putting on the whole armour of God. 1. Pet. 5. 8. Eph. 6. 10. 11. 12. 2 Cor. 12. 9. &c.

Vse 2. In as much as Sathan doth not at first plainely tempt Eue, to disobey GOD, but first cunningly beginnes to breed a doubt in her minde of the certainty of Gods Word, wee are taught two singular things: First to obserue the order of the Deuills proceeding in temptation,

for loke how he dealt with Eue, so he dealeth with vs, drawing vs, not bluntly and at the first dash, into euill, but by degrees: As when he would keep men from Repentance, that they might be damned with him, he will not at first say, Ye need not repent at all: but thus, (much like as he dealt with Eue) Yea? beginne so soone to be precise? What? a yong Saint? Loue your best time? The flowre of your age? Whither your body with griefe, care, feare, die, and melancholy? Burie your selfe quicke? Tush, giue your selfe liberty; you are yong, you shall haue time enough afterwards, you neede not repent as yet. Thus doth the Serpent hisse: But yeeld in this, and deferre thy Repentance, and then he will roze out boldly; Thou needst not repent at all, &c. Secondly, hence we are taught, that if we would be preserued in the time of temptation; then one singular meanes is to hold fast the Word of God, and to beleeue it: which was the weapon wherewith Christ repelled and foyled the deuil in the Wildernesse: when he brought Eue to doubt of this, she was easily ouercome: so if he can bring vs to neglect, contemne, or speake euill of the Word, or but to doubt of the truth of

Mat. 4. 10.

he makes reckoning wee are his owne: This is, as if we should yeeld our weapons into our enemies hands, to cut our owne throats, for then wemust needes be ouercome, &c.

Vse 3. From the guiltinesse of conscience, corruption, shame, and other miseries, issuing from the disobedince of our first parents; we learne what it is to sin: namely, to bring our selues vnder the danger of all the Curses and Plagues of God. The Deuill promiseth pleasure and profit, if wee sinne, fulfilling our owne lusts, beleeue him if thou wilt: Hee that tempts thee now, will, if thou beest ruled by him, torment thee for it afterwards. Remember how hee promised a kind of Diuinity to our first Parents, and tremble. Labor what thou canst to resist him, and repent.

Vse 4. When we see our nakednesse, bodily, or spirituall, or feele any colde or great hurtfull; sicknesse, want, payne, &c. wee should call to mind the originall of all these our sinnes, and be humbled, &c.

Qu. *What if* Adam *and* Eue *thus offended, what is that to vs?*

Ans. Yea very much; for though *Adam* actually transgressed, yet because hee was

not, as a priuate, bnt as a publique perſon, repreſenting, and the verie root of all Mankind: receiuing, and looſing, not onely for himſelfe, but for all his poſterity, the Grace which hee had: Therefore his fall made both Himſelfe, and all Mankind alſo, culpable, Guilty, and corrupt, &c.

Explic. In Adams ſinne, three things concurred: First, the Actuall Trangreſſion: Secondly, the Legall Guilt: Thirdly the Naturall Prauity, or Corruption. Theſe three are conueyed to all Poſterity (the Virgin Mary not excepted) which are by naturall Generation deſcended of Adam; and that, three wayes. The fault by participation: For as Leui was in
Rom. 5. 12 Abrahams loynes ſo were wee in Adams: Therefore the Apoſtle ſaith: That in Adam all ſinned. The guilt by imputation; as the ſonne of a Traytor, looſeth the honour his father loſt by his Treaſon.
Rom. 5. 18. Therefore Paul ſaith; By the offence of one the guilt came on all men to condemnation: and this is meant when wee ſay the ſinne of Adam is imputed to vs. The Corruption by Generation, therefore is ſayd:
Rom. 5. 19. By one Mans diſobedience, were made ſinners: So Adam begat Seth not according to the Image in which

was first created, but in his image as hee then was, corrupt; that is, a corrupt Father begat a corrupt sonne. As that which is borne of the Flesh, is Flesh: As a serpent engenders a serpent, so sinnefull men begets sinnefull men, according to the Rule That which is begotten followeth the nature of that which doth beget. Euen as wee see it often come to passe that children, whose parents labor of the gout or stone doe receyue from them certaine incurable passions and dispositions to such diseases: so it alwayes comes to passe, that all children descending of defiled parents, do unresistably draw from them that originall defilement: For as the person of the first Man corrupted the whole Nature; so that Nature doth now corrupt the persons of all men. Neither doth this binder, because some are regenerated, and their sinnes pardoned; for men beget not children as they are regenerate, but as they are men: men as a circumcised father begetteth an uncircumcised Sonne: as as cleane seed-Corne commeth vp with straw and chaffe and other wrecke: so men, though they have obtained grace, beget children which are borne and conceiued in sinne. Gen. 5. 3. Iohn. 3. 6.

Vse 1. Hence we learne, that children

are corrupt, not onely by imitation, but also by nature: not as it was at first created, but as it is now corrupted: none partaking thereof (Christ onely excepted) but beeing culpable, guilty, and corrupt thereby.

Vse 2. This also admonisheth parents, with all care to endeuor to bring vp their children in the instruction and information of the Lord; that as they are Instruments of their generation, so also of their corruption and guiltinesse, conceyued by the same: so they become instruments, by their good Education and Discipline, of their regenetation by the spirit of God. Surely these Parents which beget and bring forth children, and care not to teach them the feare of God, and to instruct them in holinesse, both by doctrine and example, bring forth Children (as much as in them lyeth) for the Deuill, and not for God, &c.

Qu. *Tell me more plainely, what is that corruption that you say is conueyed vnto vs from Adam?*

Ans. It is that which is called *Originall sinne*: which is the guiltinesse of *Adams* transgression, and the disorder of the whole Man, brought vpon all Man-kinde by

the fall of *Adam*; whereby they want the righteousnesse which ought to bee in them, and haue that vnrighteousnesse which ought not to bee in them, which makes them inclinable to actuall sinne, being the fountaine thereof. Gen.8. Rom.7.14 Psal.51.7. Rom. 8.7. 1 Cor 2.14 Iam.1. 14. 15. Mat.15.10

Expla. This corruption of Nature is called Originall sinne, or of beginning; which name S. Augustine first gaue vnto it, hauing to doe with the Pelagians: which appellation is most apt; First, because it was from the beginning, as soone as euer the fall of Adam was: Secondly, because it is one of the first things which is with the Child in the Conception: Thirdly, because it is the beginning of all actuall sinne. Generally and more largely taken, it signifies the sinne of Adam, the guilt following, and the corruption: but more strictly, it is vsually taken onely for the corruption of nature, which implyeth the losse of the Image of God; and in the stead thereof, in the mind, blindnesse and vanity; in the will, stubbornenesse and rebellion: and in the affections, sences, and the whole bodie, grieuous disorder, contrary to that that should bee, and inclinable to all euill: Yet this may not thinke, that the substance of

body and Soule, or any faculties are impayred; but as in a poysoned Fountaine, there is the water, and the running, onely the wholesomenesse is taken away: so onely, the soundnesse of these is lost, and in the rowme thereof, al vnsoundnesse hath taken place. This corruption, which wee thus speake of, hath truely the nature of sinne, and maketh subiect to the wrath of God, as is manifest in Infants, which die, though they haue committed no actuall transgressions, as Paul reasoneth. And this is further to be remembred, that it is not so deriued vnto vs, that one hath one part of originall sinne, and another another part; but it is wholly in euery one, and is the Seede and Spawne of al sinne, euen of the Sinne against the Holie Ghost.

Rom. 5. 14.

Vse 2. Hence we see, that we are corrupt and guilty of Hell, euen in our, mothers wombe: being conceiued in sinne: so that a Childe of a day old is not innocent, though we call them so, in regard of any actuall rebellion in their owne persons performed: for there is in them sinne, or concupiscence, in ỹ first act, as they say, euen as rauenousnesse in the Lyons, or Wolues Whelpe; which also afterwards

Psa. 51. 5.

will breake out into the second act in time to come. Euen as therefore, wee kill an old Wolfe, or Snake, for the hurt it hath done, or is readie now to doe, and also all the yong ones for the hurtful nature they haue, which in time will shew it selfe: so God may iustly cast, euen Infants, into Hell, for the corruption of their Nature, and will, at such of them, which hee hath not, by election of grace, ordained to eternall Life.

Vse 2. Seeing there is in euery one an inclination, through corruption, vnto all sinne, euen that vnpardonable one: then, if thou hast receiued grace and power to master thy corruptions, acknowledge him who hath preserued thee: and when thou seest a Drunkard, or any other sinner wallowing in his sinne, praise God; for thou art of the same Mould and Mettall, and if thou doest not the like, it is not the goodnesse of thy nature; but the mercy of God, restraining, or sanctifying thy corrupt heart. Also, let it teach thee, not to despaire of thy neighbour, or rashly to condemne him, and yet hath not obtained grace; For as thou being, by nature, in the same Condemnation, hast obtayned mercy: so what knowest thou,

how

how God will deale with him? Rather pray for him, and endeauour to bring him to the partaking of that grace which thou hast receyued; which is indeed a property of true grace.

Vse 3. This also teacheth a singular poynt of Wisedome: namely, in the practise of Repentance, to strike at the root, to crucifie the Flesh, and the Affections, and to destroy the bodie of sinne, which is this Corruption wee speake of: And so much the rather, because it is (not a slight frothie thing, as the Papists presumptuously affirme) but indeed farre more grieuous, then the staine we receiue from our actuall transgressions: euen as hereditary diseases are worse then accidentall, because incurable; it is also the cause of all actuall sinne. Therefore as Physitions in the curing of disease, remoone ỹ cause: or as a man that would destroy weedes, pluckes them vp Roote and Rinde; so bend all thy force, study, and sorrow in repentance first this way. For from whence are drunkennesse, whoredome, Idolatry, blasphemy, lying: &c. euen from this bitter root, this vncleane fountaine of Originall sinne. As therefore Elisha healed the bitter Waters, by seasoning them at the

2. Reg. 2. 21

Spring:

ppzing: So he that would haue a sound and holie Life, must labour to bee sound within, and that his heart bee truely seasoned with grace: else all is to no purpose And here is the difference betweene Hypocrites, & such as are truly renewed: they cut off the branches, these the roote: they reforme the Action, these the Affection of sinning. Therefore as Sara will haue Ismael put away, and the Bond-woman his mother also: So are we also to put from vs all euill Actions, and to mortifie euen the affectiõ of sinning, if we would soundly repent.

Qu. *You speake of Actuall and Originall sinne: what is sinne?*

Ans. Sinne is the transgression of the Law. 1. Iohn 3.

Qu. *What is the Law you speake of?*

Ans. The Law which I meane, is the eternall Rule of Righteousnesse in God, manifested to man, first, in the Creation, afterward repeated by the voyce of God, and witten in two Tables of stone by the finger of God, contayning diuine Precepts what wee should bee, doe, and leaue vn done, requiring perfect obedience vnder the hope of Life, and punishing the least disobedience with eternall death.

Expl.

Levi.18.5 Deu.27.27

Expl. The law is taken sundry wayes in the Scripture, here we take it for the Morall Law, contayned in the ten Commandements: we call it an eternall Rule of righteousnesse in God: because it is a bright beame issuing from the Father of Lights, containing the summe of his wil, concerning his worship, and the duetie of man vnto him, and to his neighbour. For Gods wil is the rule of all righteousnesse; the Law the Copie of it: therefore obedience of workes, is called diuers times, doing of Gods will in his word.

Mat.6.10. & 27.1.

This Law is an eternall rule, because it was alwaies in God, and shall for ever continue, euen vnto all eternitie, perfectly to bee kept in Heauen; and also to distinguish it from the Ceremoniall and Iudiciall Lawes, which are abrogated. The Ceremoniall in regard of Vse and Obseruation, and the Iudicall in regard of Obligation: So that, as we may, at no hand, bring into Vse the Leuiticall Ceremonies, so we are not bound to the same forme of Lawes Politicall, which were giuen to the Common-wealth of the Iewes. And yet the generall equitie of both remaynes; of the Iudicialls, that sinne is to be punished by the Magistrate

of

of the Ceremonialls, that God is to be worshipped in the comelinesse himselfe hath commaunded: besides the substance of these Ceremonies, which remaines former, Jesus Christ.

This Law was at the first printed in Adams heart; the knowledge and loue thereof, being a part of the Image of God in him. And glimmering whereof, God in his singular wisedome, continued in the heart of man after the fall: namely, so much as might serue for the continuing of fellowship and societie amongst men, and which might leaue them without excuse. This remnant wee vsually call the Law of Nature, not that mans nature is the Author of it, but because it is imprinted in the same. Afterward the Lord repeated that Law on Mount Sinai, and writ it in two tables of stone, to conuince the stonie hearts of men. Rom. 1. 19. 2. 15.

Qu. *What are the words of this Law?*

Ans. The words of this Law are these; *Then God spake all these words, and said, I am the Lord thy God which brought thee, &c.* as it followeth in *Exodus* chap. 20. from the beginning of the first verse to the end of the sixteenth.

Expl. These tenne Lawes, or Law Hen-

Sentences, are the ground and rule o
all righteousnesse, with the which what
soeuer agreeth is good; Whatsoeuer dis
greeth, is euill: containing the genera
heads of all duties to God and man whic
can be required. Diuided into two Ta
bles, the first containing our duetie t
God, the summe whereof is: Thou shal
loue the Lord thy God with all thy hear
&c. The second, our duety to our neigh
bour, the summe whereof is, Thou shal
Mat.22.37 loue thy neighbour as thy selfe. Also it i
38.39. diuided into tenne Precepts. The man
Deut.10.4 ner of giuing this law was very solemn
Exod.19. and terrible: worthy to be often read, an
marked of all. For the meaning of thes
Commandements, these generall Rule
are to bee obserued: First, they are to b
vnderstood as the Prophets and Apostle
haue expounded and taught them. Se
condly, In all affirmatiue Precepts th
negatiue, and in all negatiue, the affir
matiue are to be vnderstood. Thirdly, th
manner of speech is to be obserued, as fir
concerning persons, by, Thou shalt, an
shalt not; is meant euery one; none ar
exempted: Secondly, concerning thing
forbidden or commaunded; vnder on
particular named; all of that nature,

d, with the signes, causes, and effects, e vnderstood. Fourthly, the Law is spi- tuall, not onely brideling the hands, but heart and first motions thereof. Fiftly, creature can fully see into the depth of doctrine, and particulars contained in . Sixtly, None can dispence against this aw, but God onely, eyther in whole, or part.

Vse 1. First, we are to praise God for ing the Law, without the which wee uld neuer attaine to the knowledge of ne, and so of our wretchednes thereby, Rom. 3. or 7. 8. by the Law comes the knowledge of ne. Of the which, so long as wee are norant, wee neuer seeke for remedy by esus Christ: Euen as that man neuer kes the Physition, which knoweth not hee is sicke: many thinke as well of mselues, as the Pharisee, till the Law me: and then they appeare as blacke as ll. Therefore when the pride of thine rt descouereth it selfe, by any vayne ceit of thy owne worthinesse: Looke y selfe in the true glasse of the law, that u maist be humbled.

Vse 2. With all reuerence heare, and th all care obey this Law: for if the gi- g of it were so terrible; how terrible

shall the reuenging of the transgressi
thereof be, thinke you? And yet, tho
this law issued from God himselfe, t
came downe with his holy Angels, e
the same in a most humble manner,
though he sent his owne Son to confi
it; who taught, that it is his Fathers
that wee should obserue in euen in
thoughts of our hearts: yet this very l
and the commandements thereof, are
notoriously contemned, and euen spur
and stamped vnder foot euery day. It
bee thou wilt say, Where are those
lets, and lewd wretches? They are
worthy to liue. Go to: Beware that
which sayest thus, be none of them.
Law (thou knowest) forbids Idola
blasphemy, breaking of the Sabb
whoredome, drunkennesse, lying, p
vsury, malice, &c. Art thou an Idola
a blasphemer of the name of God?
cleane? a drunkard? an vsurer? &c.
thou art that same vile wretch which
temnest, and accountest so basely of
holy law. Diddest thou thinke reuere
thereof, thou wouldest not breake,
keepe it: For as Saint Iames saith,
that slandereth, speaketh euill of the
so I say to thee whosoeuer thou art,
by

kest the Law, that thou art a contem-
thereof.

Besides, God by his Law forbiddeth
ne. Art thou a Magistrate, and suffe-
it? Art thou a Minister, and repro-
it not? Art thou an inferiour Offi-
and winckest at it? Art thou a Pro-
lour, and grieuest not at it? Doest thou
e any reckoning of the Law? Euen
much as thou doest of a dunghill ragge.
for if thou didst, thou wouldest not suf-
it to be trodden vnder the swinish feete
prophane men; but wouldest according
thy place see a reformation. If thou hast
new garment, thou wilt not haue it soy-
nor spotted: and if it be, thou art care-
to brush it and make it cleane. Art
thou thus chary of thy base clouts? and
canst thou no affection to the law to pre-
serue it in thy selfe, and others, from vio-
tion and contempt? Vnderstand thy
me. Thou art yet vnder the fearefull
rse of this law: and hast no part nor fel-
ship in that eternal redemption whose
ite is obedience. For thus is foretold
the people of the new Testament, that
law should be written in their hearts,
lying their reuerence, loue, and obedi-
to the same.

Luke 1.74 75. Ier. 31.33.

Vse 3. From the number of the Precepts, being tenne, wee may profitably remember, that as they are not many, but few; not confused, but orderly, & distinct; not long and tedious, but exceeding short: that wee should in no wise be ignorant of them, the Lord hauing framed them so, that they may bee carryed in minde, as readily as the number of our fingers and toes.

Vse 4. In as much as the Lord forbiddeth all transgressions vnder the name of the greatest sinnes of that kinde, as all oppression vnder the name of Murther: all deceipt vnder the name of Theft, &c. Wee are carefully to auoyd all, euen the least sinnes, euen sinfull thoughts: for (whatsoeuer we thinke) no sinne is little but in the account of God; euen vnto anger is murder. Extenuate that therefore, nor minse thy sinnes, saying; Oh this is a trifle: I would no body did worse, I hope I am neyther Whore nor Thiefe, &c. for all vnchaste and wanton lookes, speaches, &c. is whoredome; all couetousnesse, deceit, and griping in bargaining &c. is theft in the sight of God. But rather be humbled for them by true repentance, that they may bee forgiuen

for the least euill thought shall damne a man, without Christ, according to the tenour of this Law; Cursed is euerie one that continueth not in all things written in the Law to doe them. Gal. 3 10.

Qu. *But is not this Morall Law abrogated by Christ?*

Ans. Not, as it is a rule of our life, for so it is eternall, not to bee abolished eyther here, or in the life to come; but in regard of the appurtenance of it, as the Threatnings, and Curse, and the seuere exaction of obedience in our persons, vnto Iustification, it is abolished to the children God. Math. 5. 17 18. Rom 6. 15. and 7 6. Gal. 3, 13. and 4 5.

Explic. There are three voyces of the Law: The first is, Thou shalt doe this and auoyd that; This is neuer to be at an end; but the law this way, as it is a doctrine commaunding good, and forbidding euill, shall by vs bee most perfectly fulfilled in Heauen, where we shall most perfectly loue God and our Neighbour, which is the whole law: and Saint Paul saith, That loue neuer is to bee abolished. 1 Cor. 13 8

The second voyce of the Law is, if thou doe this in thine owne person, thou shalt liue. The third: If thou doest it not, or doest the contrary, thou art accursed: How the

morall Law is abrogated, and the mo
thereof stopped to the children of God
these two last respects: The Gospell t
ching life and saluation by another; w
is Christ, who also hath for vs, and
our stead, borne the curse of the law:
of the vngodly the Law still exacteth
personall obedience, and thundreth
the plagues and iudgements of G
against them for want thereof.

Vse 1. Christ hath purchased the
bertie, but not of the Flesh; that
shouldest liue as thou list, without a
but onely from the necessity of Iust
tion by the law: and from the curse th
of. But to the obedience thou art bo
to doe thy vtmost endeauour, more
before, euen for the Redemption
which thou hast obtained, &c.

Vse 2. Hereby also wee perceiue
Redemption from the Law is a be
not to be valued by Gold: We feare
than, and sinne, as wee haue great
1. Cor. 15. But, neither Sathan without sinne,
15. sinne without the Law, can any
harme vs, for the sting of death is
and the strength of sinne is the L
Whether the Law require perfect o
ence in our owne persons, or th

mnation for the least disobedience; the
yce of it is more vnpleasant, then the
oaking of the Froggs and Toades in
gypt: more terrible than the noyse of
under, yea then the roaring of the De-
ils: For euen the Iustest men (how
uch more the wicked and prophane (eue
e iustest men, I say, are guilty of many
nnes, and if there bee no meanes to qui-
the Law, they must needes be subiect to
e terrours of an accusing Conscience in
is life (which are the very flashings of
ll-fire: alas! who can beare them) and be
erlastingly damned in the World to
me. And besides, in as much as the Law
quireth perfect obedience, of parts and
grees euen to a haires breath; What
ace can the best man or woman in the
orld haue in any thing they doe? for they
ust needs meet with the curse, euen in
eir best actions: in as much as the best
e imperfect, and that which is imperfect
ursed by the Law. No maruell then
t the Papists, and our Ignorants so
te vpon the Law, seeking to be iustified
reby: Surely, if there were no other
y to Iustification, but by the Law, we
uld all be damned: but there is another
y, which is the obedience of IE-

SUS CHRIST, apprehend [by] faith, &c.

Vse. 3 If thou comfortably feelest [the] benefit of Redemption from the Law [in] thy conscience, labour to preserue it, [by] Faith, Obedience, Repentance, Pray[er] and other holy exercises, and carefully [be] ware of all sinne, least thou come with[in] the dynt of the Law: for sinne subiects [thee] vnto it: as therfore the burnt child dre[ads] the fire; and euen the Bird that hath b[een] once taken in the net, is not easily ta[ken] againe; so if thou beest free, keepe [thy] selfe so: Sinne bringeth into bondage [and] therefore wee read how the Romanes [had] detestation of the name of proud Tar[quine], who tyrannized ouer them, banish[ed] a good Citizen, onely because he had [the] name; euen so, if thou truly knowest [how] a pretious thing thy Redemption is, [it] will make thee hate the verie motion (much more the practise) of sinne, [and] frustrateth the same, &c.

Qu. *What is then the vse of the Law?*

Gal.3.19. Rom.7.7. 8.9.10.11. Ezech.20 19. Psa,19. 119.

Answ. The vse of the Law is three-fold. First, to restrayne corruption from breaking foorth into externall transgression: Secondly, to discouer, make worse, and condemne sinne; Thirdly, to instruct vs in

true worshippe of God, and to rule our liues.

Expl. If a man know not the vse of ẏ which he possesseth; or haue a Iewell, and know not what it is good for, it is vnprofitable to him. So, the Law is good to him which knoweth how to vse it: And a man may so vse it, that it may be most hurtfull unto him: as namely, it he seeke Iustification by it, which is only by faith in Christ: It may not be vsed as a healing playster, for it hath no such nature; but as a Corosiue, ẏ the dead flesh of our proud hearts being eaten out by the sharpenesse of the Law, we may be fit to healed by the bloud of Christ. 1.Tim.1.8.

First, therefore the Law serues, by the threats of it, to restraine vs from sinne, and to keep and containe vs in obedience: and this is the vse which the Pharisies and Hypocrites make onely of it: being indeede proper to the vn-regenerate, and therefore also dealing with the beleeuers, so farre as they are vn-regenerate: For otherwise, as they are spirituall, they are a Law to themselues, and the Law not put for them: they doing of themselues, by the gift of Sanctification, willingly, that which the Law enioyes vn-

per the penaltie of the curse; and wou
also doe it, though the Law threatned no
Euen as a mother loues her childe of he
owne accord, though the law also requi
the same.

Secondly, it serues to discouer sinn
and to prouoke it, and to damne it: T
first and last of these three, being natur
to the Law, the second the effect of t
Law, not of it selfe, but through our co
rupt nature, which takes occasion by t
Law, which is good, and forbids euill, to
Rom.4.15. the worse: Now in these respects the La
1.Cor.3.7. is sayd to worke anger, and to bee the m
nistery of death.

Thirdly, the Law serues for a doctri
to instruct vs: not what to doe to be iu
fied; but to shew vs wherein stands o
duty to God and man, and what to doe t
shew our selues thankefull for our Iu
stication by Iesus Christ.

Vse 1. Heere we may take knowled
of the vilenesse of our Nature; which
the worse for that, for which it should b
the better, turning that into death whi
was ordained for life: For euen as a co
rupt stomacke, turnes good meat into t
nature of the disease; so till grace come
Christ, wee are the worse for the La
long

ing after that which is forbidden. en as there was but one Tree forbid- , and that must Eue haue or none: So it with vs, our corruption iudging allen waters sweeter than those of our fountaine. For as a Riuer, when the rse of it is stopt, it riseth and swells a- nst the impediment. So doth our vile ture against the law, being so much the e euill, by how much the more the w commaunds vs to bee good. For as ter which is by nature good, and con- ry to heate, inflameth him that hath a ming Ague, because the Feuer gathe- th her strength, and armeth it selfe a- nst the cold, and hence the magnanimi- of the Feuer is discerned: So the Law good, and contrary to sinne; yet our ature is by it the more prouoked to , our corruption resisting and making d against the Law, and hereby the ma- of our Nature is discerned. For that are the worse by the Law, is not the lt of the Law, but of our selues: (as Sunne darting his beames vpon a ng-hill, causeth a stinking sauor, which not the Suns fault but the dung-hills:) Law discouering our dung-hill Na- , not causing the sinfulnesse thereof:

euen

euen as hee which washeth the Fucus painting, off the face of an old Strumpet discouereth, but causeth not her wrinkles.

Well: This should serue exceedingly to humble vs, & to prouoke vs to seeke for renouation of the spirit, that we may loue the law and obey it. For indeede, till we haue receyued of that Grace wee are the worse for the preaching of the Law. Is it not strange that the more the Law forbids sinne, and thundreth against it eternall death, the more we should desire to sinne? Yet so it is in the vnregenerate: euen as the more the Phisition forbiddeth his Patient wine, the more he longeth for it: But to the re-generate it is far otherwise; Euerie Sermon of the Law bring a helpe and meanes to him of further mortification. For as cold Water is hurtfull to him which is Aguish, but to him which is thirsty and weary, being in good health, is not hurtful but a refreshing: So the Law worke vnto Sanctification in a Regenerate and godly man, because it hath gotten a better subiect. Examine therefore thy estate, whether thou be regenerate or no, by thy loue to the Law, by thy profiting or not profiting by the same.

Vse 2. Here also we may see the goodnesse and necessitie of the Law; and the singular wisedome and mercy of God in giuing it for the discouery of sinne; not only speculatiuely, to shew what is sinne, and what is not: but by a feeling acknowledgement, teaching vs the nature of it, and manifesting it in vs, which otherwise would lie hidden & not be seene. For the cause why we feele not the sinne which is in vs is because we vnderstand not & feele not the law. Perhaps thou feelest not sin stinging & fretting in thy conscience, yet for all that, thou art not without sin, and out of danger: but thou maist carry in thy bosom a thousand damnations against thy selfe; which will euidently appeare when the law worketh vpon thy hart. Paul being without Christ, thought wel of himselfe, and was perswaded he should be saued, til he knew and felt the Law: but when the law came to his conscience, then he perceiued that sin indeed was aliue, and that he was but damned without the mercie of God in Christ. For sinne will not shew it selfe till the law come. Rom. 7. 9. 10.

Sin in our harts is as fire in a flint: the law is as Iron or Steele: There is fire in the flint though thou see it not, nor feele

feele the heate of it: and if thou ſtr
vpon it with the Iron, the ſparkles f
about thy face: ſo there is Sinne in t
heart; but thou nere ſeeſt, nor feeleſt
ſtrike vpon thy heart with the law, an
will preſently appeare. As a Waſpe m
creepe vpon thy hand without thy h
but if thou touch it, thou art preſen
ſtung: So ſin that is within thee ſeem
to bee without a ſting: but touch it w
the Law, and thou ſhalt ſoone feele t
woundings and ſtabbings thereof.

But thou wilt ſay. Is it not then b
ter neuer to know or heare, or thinke
the Law, neuer to come neere it? Und
ſtand for anſwer. It cãnot be auoided
the Law will come to thy conſcience,
ther in thy life time, or (if thou ſhoul
decline the ſtroke of it all thy dayes)
the day of thy death; and at the day
Iudgement; and then there will by
fence or remedy againſt it: Therefore i
better that thou heare the Law, and ſu
the reprooſe thereof now, that thou m
vnderſtand and know thy ſinnes, an
uoyde the daunger of them, then that
ſtruction ſhould take thee vnawares. T
Law is the Lords Serieant; entert
it therefore, that it may draw that mon

murderer, Sinne, out of the deepe of
deepe deceitful heart, that thou maiſt
receiue grace: The Law is a Corroſiue:
apply it to thy heart, though it be pain-
full, examining thy conſcience vpon euery
precept, that corruption beeing eaten out,
thou maieſt be fit to behealed by the bloud
of thy Sauiour. As a lethargie is deadly,
not to bee waked with any force, is life
and health; So whileſt thou mortally ſlee-
peſt in Sinne, as Peter betweene two ſoul- Acts 2. 6.
diers: Gods good Angell, the Law, ſmi-
teth thee on the ſide, that thou maiſt awake
and ſtand vp from the dead, and bee ſaued
by Chriſt. For though the Law haue no
skill to apply Chriſt, yet it is now appoin-
ted for this purpoſe, to prepare vs for
him: Euen as the Needle is neceſſary to
make a way for the threed; whereby the
rent is ſowne vp, though it be the threed
that faſtneth the peeces together, not the
needle, and without the needle the threed
cannot doe it: So it is the Goſpell which
ſetteth the conſcience withpeace, but firſt
the Law muſt make way for the ſame.
For euen as the land is not fit to receiue
seed, till it be torne vp with the plough: ſo
neither are wee fit to receiue grace vnto
life, till we being humbled by the Law, be
made

made to see what need wee haue of a
deemer. Hast thou then any comfo
Christ: examine how thou camest by
If thou wert neuer vnder the hamme
the Law, and bruised by it, thou art
healed by Christ: but if thou camest by
comfort this way, after an vnfeigned
miliation by the law; and now if th
endeauourest, & hast respect to all the
mandements therof, then thou maist h
assurance of the goodnesse of thy est
otherwise thou maist iustly doubt of it.

Further, though thou be in Christ,
haue receiued grace and comfort, yet
law is still good for thee, to further
proceeding in Repentance. For there
in the best a great deale of hidden cor
tion, as secret Pride, Hypocrisie, Co
tousnesse, &c. which to discouer and
out, that we may bee humbled for the
there is no other instrument appoy
but the law. And this daily experie
shews, that where the children of God
negligent to study, and often to apply
law, there it is easie and lamentabl
obserue, how the world grows vpon
pride vpon another, Hipocrisie on a
and a fearful security vpon all: out
which they would neuer be rowsed, bu

shall trumpet of ỹ law. Euen the fiue
e virgins fell asleep but they were wa- Mat. 25.
by ỹ noise of the cõming of the bride- 5.6.7.
me. So the best haue their drowsinesse
failings; a remedy whereof is the mi-
cy of the law: which to vse as a reme-
the Lord instruct vs. Amen.

Qu. *Can you perfectly keepe the Law?*

Ans. I confesse that no man liuing is Iames 3.2.
le to performe that perfect obedience Psal. 143.2
hich the Law requireth.

t. Adam in his innocency was able to
e performed perfect obedience to the
both in regard of perfection of parts,
also of degrees, which in the state of
uption is impossible, euen to the rege-
te, in their owne persons, in this life,
gh in the life to come, they shall most
ctly fulfill the same in their owne
ons, when the Image of Christ shall
tly be renued in them. Now if any
ld say, ỹ it is vnmeet to thinke, ỹ God
ld punish for ỹ breach of ỹ law which
possible to be kept: It is answered ỹ
lso was possible to man, as GOD
him, though it be vnpossible as man
himselfe. As iustly then, as a Man
require his debt of him, who through
ne vnthriftinesse, hath made him-

selfe

selfe vnable to pay it: Euen so may G
most iustly require ỹ of vs, vnto ỹ w
hee did inable vs, though we wante
haue destroyed our selues. Wherefo
at any time we read, that the Saints
sayd to be perfect, & to keepe the Law:
not to be vnderstood of perfection, o
dience legally taken, according to ỹ
rigor of the Law; but Euangelically, o
cording to the mitigation of the Gosp
which is, first when the party obeyi
in Christ; in whom all our imperfecti
are expiated, and our spirituall sacrifi
accepted. Secondly, when the heart
vpright, and sincerely affected to all
Commaundements of God. Thirdly
comparison of others: as Noah, a per
and iust man: not simply, but in his
neration: as Iudah calleth Thamar m
righteous, though sinfull enough. Fou
ly, when we ayme at perfection, the L
in mercy accounting vs, not as wee
according to the strict rule of his iust
but as we would bee though the wo
his Spirit in our hearts.

If any shall obiect, that the wo
the Saints are the workes of the Sp
therefore perfect: It is safely answ
that if they were the workes of th

alone, it were true : but they are so the workes of the Spirit, that they are our workes also, and sauour of our corruption: as pure water is spoyled by passing through a filthy channell; and good Wine (as it were) taynted by the sutlinesse of the Caske: And further, our actions are to bee reputed such, as are the next naturall beginnings in vs from whence they proceed: which are an vnderstanding, but in part enlightned; and will, and affections, but in part sanctified by the Spirit.

Vse 1. Trust not in thine owne workes: for though they may bee in some respect good, yet in other respect they haue still mingled withall: so that thou hast much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, then to boast of that thou hast performed, &c.

Vse 2. Perswade thy heart to endeauour to please him with thy best seruice, who so graciously is content through Christ, to accept of thy weake obedience, &c.

Quest. *None then can keepe the Law: what doe they deserue which breake it?*

Ans. They which in the least manner breake that holie Law, deserue the wrath Deu. 27. 26 Gal. 3. 10.

and curse of God: that is, all plagues,
Rom.2.9. and 6.13. iudgements of body and soule, in
world, and in the world to come.

Expl. The will of man is moued to
bey the law by rewards and punishment
and therefore God added to the Mosa
law, both promises and threatnings.

As the promise of life is pronounced
them which perfectly kéep the whole la
so the wages of the least transgres
(which is sinne) is eternall death:
yet it is to be remembred that all sins
not equall; and as there are different
grées of sinning, so that there are differ
degrees of punishment: (for it shall be
ster for Sodome in the day of indgem
then for contemners of the Gospell: M
10.15. and it shall be easier of Tyre, &
don at that day, than for Corazin & B
saida: Mat.11.21.22.) So also he ẏ kn
eth his maisters will & doth it not, shal
beaten with many stripes, and he that
norantly offendeth with fewer: Luke
47.48. And Babylon shall receiue don
according to her workes. Reuel.18.67.

Vse 1. If one sinne deserue Hell, t
what hast thou iust cause to feare,
art guilty of innumerable sinnes?
shalt thou escape vnder many sin

when the least sinne is so heauy and heynous that it cannot be pardoned without the heart bloud of Iesus Christ, &c.

Vse 2. Hate sinne, which bringeth with it the curse, yea all curses: and if thy vile nature taketh pleasure in any sinne, lay the momentary pleasure thereof, with the eternall paine that followeth it, and consider wisely: Is sinne sweet? But Death and the Curse are bitter. Couetousnesse, Vsurie, Vncleannesse, Drunkennesse, Reuenge, may please the flesh: but knowest thou not, that they will bee bitter in the end? Wilt thou rather seperate thy selfe for euer from God, and be accursed, then leaue thy sinnes, and walke in the commaundements of GOD? Who can dwell with continuall burnings, and endure that fire? &c,

Q. *We are all sinners, and deserue the curse, what meanes is there to be freed from it?*

Ans. Whosoeuer are iustified in the sight of God, by the obedience of Christ, through faith, are sure to escape the curse of the Law. Rom. 5. 1. 2. 3. 4. 5. Rom 8 1. Gal. 3. 13.

Qu. *What is iustification in the sight of God?*

Ans. Iustification is the sentence of God, whereby, as a Iudge, for the righte-

ouſneſſe of another, that is, of Chriſt, he freely forgiue the ſinnes of the beleeuing ſinner, and imputed the righteouſneſſe of Chriſt vnto him, for his owne glorie, and the ſinners eternall ſaluation.

Rom. 3. 21. 22. 23. 24. 25. 26.

Expl. For the vnderſtanding of this wonderfull point, it muſt be very well obſerued, that Iuſtification, or to Iuſtifie, ſignifies not to make Iuſt, by expelling the euill qualitie in vs, and infuſing that which is good: but alwaies in this matter it is taken iudicially, beeing a tearme, and word taken from the bench of the Iudge, and ſignifies by way of ſentence, to pronounce a perſon arraigned, to be cleare quit, and guiltleſſe, as appeares: Hee that

Pro. 17. 15

iuſtifies the wicked, and condemneth the iuſt: both theſe are an abomination to the Lord. Here, by the oppoſition of Iuſtifying and Condemning, it is manifeſt, that

Pſa. 14. 3. 2. Rom. 8. 33 &c.

Iuſtification is Iudicially taken: for it is no abomination to make an euill man good: ſo alſo is the word taken.

For the vnderſtanding then of the anſwers to the two laſt queſtiõs, concluded thus. Thou haſt broken the Law, and art a grieuous ſinner; Thou muſt anſwer it before the iudgement ſeat of God: the ſentence of the Law is: Thou muſt

dam-

damned for thy ſinne: Thy Conſcience ſhes how thou ſhalt eſcape: The anſwer is: There is no way, vnleſſe the Iudges fauour may bee obtayned to iuſtifie thee, that is to abſolue thee by his ſentence. Which Iudge (who is God, from whoſe ſentence there is no appeale) if hee ſhall iuſtifie thee, that is, pronounce thee to be guiltleſſe and Juſt, and ſo acquite thee, then thy Conſcience hath Peace.

Vſe 1. Diligently ſtudie this poynt, which is the thiefe Tower (as it were) of Chriſtian Religion, againſt all Gentilime, and Superſtitions: Which if it be not rightly vnderſtood, it is not poſſible to preſerue the puritie of doctrine in other poynts: Yea, ſome Papiſts haue confeſſed (and it is moſt true) that this doctrine raſeth the veris foundation of all Popery their Idolatrous Sacrifice of the Maſſe their groundleſſe Purgatory, their ſuperſtitious praying to Saints, and for the dead, &c. Being no more able to ſtand before this doctrine, ſincerely taught and vnderſtood, then the Dargon of the Philiſtins was able to ſtand before the holy Arke of Iſrael. This is the ſumme of the Bible, the ground of our peace and aſſurance. It is therefore a very groſſe thing, that Pighius.

any Christians of the yeares of discretion should be ignorant hereof.

Vse 2. It is the greatest and hardest matter in the world, for a sinner to be iustified in the sight of God. Many think it to be a slight and easie thing: and therefore they neither feare him, nor seriously seeke forgiuenesse. But consider thou, that thou must be arraigned, and tryed, before the iudgement seate of that God, who is a consuming fire: in whose sight the Heauens are vncleane, who will not fauour iniquitie, who cannot bee deluded, or deceyued; who cannot retract, and reuoke the sentence of condemnation manifested in the Law, without satisfaction: for the law accusing sheweth that sentence already written with the finger of God: the conscience confesseth all: Consider this, and then tell me what it is to bee iustified. How shalt thou escape? Euen Dauid, a man beloued of God, and after his owne heart, when hee considereth this, cryeth out, Enter not into iudgement with thy seruant (O Lord) for in thy sight shall no flesh be iustified. And againe, If thou shalt marke iniquities, who shall stand? namely, in iudgement. What then canst thou say, why thou shouldst not bee damned

What shall thy conscience plead? Guilty thou art, and God must deale iustly. To whom wilt thou goe? We will go euen to Iesus Christ, our Lambe, slaine from the beginning of the World: Iehouah our righteousnesse, our surety, who hath perfectly fulfilled the Law for vs, and fully payed, and patiently suffered all things which can be exacted of vs, or were to bee suffered by vs. Whose righteousnesse is ours (if wee beleeue) euen as effectually, as if it had beene done in our owne persons: and for this onely is a sinner iustified, that is, pronounced to bee iust before God. This if thou know it, happy art thou if thou feele it, &c.

Quest. *You sayd that wee are iustified by the righteousnesse of another: How can that be? Can I liue by another mans Soule? or be learned by the learning that is in another?*

Ans. I verily beleeue, that the righteousnesse, for the which I am iustified in the sight of God, is not in me, but in Iesus Christ my Redeemer and Surety. Iere. 23. 6. 1. Cor. 1. 3 2. Cor. 5. 2. Phil. 3. 9.

Explica. These things, though they seeme hard, yet are easie ynough to him which is willing to learne and beleeue the Scriptures, and doth not desire to make his faith subiect to his reason. Wee must Heb. 7. 22

then know that Christ is our Surety: a
looke, as the debter is discharged by t
payment performed by the Surety, a
such payment made, is imputed to t
Debter, and reckoned as if he had payed
himselfe: So God in sentence giuing, i
puteth vnto vs that which our Sur
hath done or suffered for vs, and (what
euer we are in our selues) respecteth vs
if it had beene done by vs, and so disch
geth vs.

Now for the obiection which is v
How can I bee righteous and anoth
Righteousnesse? Suppose Christs? W
may I not as wel be said to liue by the
mane Soule of Christ, as to be iustified
his Righteousnesse? The answere is r
dy: That those two things are not li
as they are supposed to bee: Because t
humane Soule of Christ was not gi
him, or appointed to this end to enli
and informe my body: but the Righ
ousnesse of Christ was appointed by G
to this end, that I hereby should bee
counted righteous before him: For
quality, property, or nature of any thi
whereby it is apt and fit vnto this,
vnto that, is from, and depends v
the appoyntment of God, the G D

Natu

ture: the affection of the Creature, whereby it naturally produceth any effect, being the effect of creation of God: so that if you aske, Why doth the Sunne shine? the Fire burne? &c. I answere; Because GOD hath appointed them so to doe: which appointment of them is their very nature. As then it is naturall for the Sunne to shine, and the Fire to burne, and that I should bee warmed by the heate, which is in the Fire, because God hath so appointed: So also it is as naturall an effect, for the righteousnesse of Christ to iustifie Beleeuers, because God hath appointed it to that end and purpose. For it falls not out at aduenture, that Christs Righteousnesse should be ours; but God in his Eternall Counsell, appointed Christ to bee our Surety, and for his righteousnesse sake, to accept of vs, as if wee had beene perfectly righteous in our selues: Therefore we may be bold to trust to this, in asmuch as the Scriptures teach, that Christ was appointed, and his Righteousnesse given to Beleeuers to this very end; that he, and by it, their sinnes might bee forgiuen, and they pronounced righteous in him. Rom. 3. 25. 26. 1 Cor. 1. 30.

Moreouer,

Moreouer, we beléeue that Christ dyed: What was that which made him according to the counsell of his Father subiect to death? Euen our sinnes, which were imputed to him. If therefore we beléeue that the sinnes which were in vs, and not subiectiuely in him, did make him die: why should we doubt, but that the righteousnesse which is in him, and not subiectiuely in vs, should iustifie vs before God, as is plaine, 2. Cor. 5. 21. Yee a sinner by the imputation of our sinnes were righteous by the imputation of his righteousnesse.

Further, consider this: The first Adam was the roote, and in the stead of all mankind, all of vs partaking of his flesh and bloud by naturall generation. The second Adam (which is Christ) is the Roote, the Head, and instead of all the Elect, who are made Bone of his Bone, and Flesh of his Flesh, by a supernaturall grace through faith. If then by the first Adams sinne, we be all sinnefull and guiltie, why should not beleeuers, by the second Adams righteousnesse be righteous, and acquitted? it being no lesse the appoyntment of God (as hath beene sayd) that Christ our head shold supernaturally com-

Eph. 5. 30.

conuey his righteousnesse to Belee uers, than it was his appoyntment, that Adam naturally should conuey his sinne and corruption vnto vs by generation. This is plaine. Rom. 5.12.

Understand then in a word. The guilty sinner is arraigned before Gods iudgement seate: Christ his Aduocate, in the behalfe of the sinner, pleades his owne (not the sinners) righteousnesse both actiue and passiue, by the couenant, agreement, and consent of the Iudge: Then the Iudge (according to his owne appoyntment and couenant made) forgiueth the Sinner beleeuing, and imputeth the righteousnesse of Christ his Surety vnto him: And this is the Iustification of a sinner, which is the forgiuenesse of Sins, and the imputation of the righteousnesse of Christ, as further appeareth, Psal. 32. 1.2. compared with Rom. 4.6.7.8. If any shall say; How are wee iustified freely when so pretious a thing as the righteousnesse of Christ is payed for it: It is to bee answered that whatsoeuer it cost Christ (as it cost him full deare) yet to vs Iustification is free.

Vse Build, and stablish thy Conscience on this Doctrine, in as much as it

sheweth

sheweth such a way of iustifying sinners, wherein the exact Iustice and bottomles mercie of God met together, and are de clared. God must bee iust; therefore our sinnes must be punished: and he must bee mercifull, or else we cannot bee saued. If our selues in our selues suffer for our sins where is his mercy? if he forgiue vs without Satisfaction, where is his Iustice Here is then that mystery, which Reason can conceyue; the wisedome of man could neuer find out; into the which the very Angels desire to looke: Gods iustice to the vttermost Farthing satisfied in Christ: His mercie vnspeakeably declared to vs for his sake. Thus the beginning and end of our saluation is in God who found out alone, this way so admirable: and who effectually applyeth it to vs by the Eternall Spirit; to whom be prayse for euer. Amen.

Qu. *It may be conceyued, that there may bo such a Righteousnesse, whereby the Person that worketh it may be iustified, but is it possible, that the Righteousnesse of one, should suffice for the Iustification of thousands, euen all that shall be saued?*

Ans. Yea, it is very possible, if we consider the worthinesse of the Person which wrought

wrought it, which is, Iesus Christ.

Qu. *What manner of Person then is Iesus Christ? describe this plainely vnto me,*

Ans. I beleeue that Iesus Christ, is the naturall and onely begotten Sonne of God; the second Person in the holy Trinitie, very God, and very Man, and that in one person; annoynted, to bee our Prophet, Priest, and King. Who was humbled for vs to the death of the Crosse, and was exalted for vs to the right hand of his Father.

Expl. The true knowledge of Christ consisteth in the knowledge of these two points: Of his Person, and of his Office. Of his Person, these three things must necessarily be beleeued according to the Scriptures. First, that hee is that onely true God. Mat. 13. 57. Heb. 5. 5. Ioh. 18. 36. Mat. 21. 5. Luk. 1. 32. Reu. 17. 14. Phil. 2. 8. 9.

Secondly, that he is verie man, partaking of our Flesh and bloud, with all generall (not personall) infirmities of our nature, being in all things like vnto vs, yet without sinne: And therefore wee read that he was hungry, thirstie, wearie &c. And if you aske how he could partake of our nature, and yet haue no sinne? you must remember that hee was conceyued by the Holie Ghost, and borne of the Heb. 2. 14. & 4. 15. 1. Pet. 1. 19 & 2. 22.

Virgine

Virgine Marie. The Holy-Ghost sanctifying a part of the substance of the Virgins Body, to be the Body of Christ; so that we beleeue he was not begotten by Man, by whom corruption and sinne is propagated and deriued vnto vs. Luk 1. & 2.

Thirdly, that he is God and Man in one Person; which mystery may bee resembled by the Arke, which was of Gold & precious wood that would not rot; noting by the gold the Deity of Christ, and by ỹ precious wood, his Humanity without sinne: This Personall vnion of these two Natures in Christ, was thus. The Sonne of God, being from euerlasting a Person, subsisting in the holy and vndiuided Trinity, did assume, or take, into the vnity of his Person, a Humane Nature, consisting of Body and Soule, so soone as euer it began to be, hauing no substance out of his person, but being destitute of all Personality in it selfe, so that it becomes the very Body and Soule of the Sonne of GOD; and whatsoeuer is proper to eyther Nature (which are not by this meanes, eyther in Essence, or Operation confounded) is indifferently and truely spoken of the Person: As to make it plain to the simple:

In our selues, vnderstanding and knowledge, are effects, and workes of the Soule: eating, sleeping, &c. are workes proper to the Bodie: Neither doth the Soule eate, or sleepe, or the Body vnderstand or know: Yet we say well and truely, that Peter or Paul, consisting of this body and soule vnderstand, know, eate, sleepe, &c. because these two Natures, the body and soule are vnited in their person: And for this cause, looke what is well, or ill done, by the body or any part of it; or by the soule, or any part of it, is accounted to the whole Person, making the Person guilty or not guilty, good or bad: As if the Tong blasphemeth, it is said the person blasphemeth: or if there bee euill motions in the mind, yet the whole Person is guilty. So (in some sort) is it in this Personall Union of these two Natures of Christ. As: To know all things, to bee present euery where, are Proprieties of the Diuine Nature: To keepe the Law, to die, & to bleed, are Proprieties of the Humane Nature of Christ. Now we may not say that the Humane Nature of Christ knoweth all things, as omnipotent, &c. Now that the Diuine Nature is obedience, bleedeth, dyeth, &c. And yet in regard of the Personall

Union

Union of t[illegible]ose two natures in Chri[illegible]
say that the Person which hath these
Natures (which is Christ the Sonn[illegible]
God) knoweth al things, is present e[illegible]
where, bleed[illegible], dyeth, &c. and looke w[illegible]
is done, or suffered, by eyther of the
tures, is truly done (and so accounted
the whole Person: So that if you
who fulfilled the Law, who dyed for
we may say the second Person in the
nity, euen God; though not accordin[illegible]
Acts 20.28 his Diuine, but humane Nature, as
keth the Holy-Ghost notably. God b[illegible]
owne Blood, purchased the Flocke o[illegible]
Elect. Whereby I beleeue, and that
infallibly and truely, that whatso
Christ did for my saluation, is Gods
deed, euen the immediate worke of th
cond Person in the Trinity. Yet here
thing must be remembred, that though
body and soule of Peter, make the pe
of Peter, yet the Humane and Diuin
ture of Christ make not his Person
hee was a Person from euerlasting,
cannot be a humane Person, but is
Diuine Person; though he could n
a Mediatour, or execute that Office
out the Humane nature so assumed.
is y wonderfull Mystery of our Sa[illegible]

Iesus Christs Incarnation: Wherein occurred (propounded to our Faith, not to our Reason) three the greatest Mysteries that euer were. First, that a Virgine conceyued and brought forth a Child, remaining a virgine. Secondly, that Adams death, and Adams sin were parted. Thirdly, and principally this vnsearchable Mystery of the personall Union of the Godhead and Manhood of Christ.

Now, if any man should aske, or think, why God did not out of his absolute power and Soueraignty forgiue sinne, and so spare the sending of his deare Sonne Iesus Christ, to bee incarnate, and to die that cursed death for vs? It is to bee answered; That we may not ascribe such a power to God, which may impeach his Iustice. Now, it is the iustice of God that they which sin should be punished. Therefore to thinke that God will or can forgiue sin without satisfaction, is to ascribe an vniust soueraignty vnto him. God can Com. 1. 31. 2. Thes. 1. 6. Psa. 11. 5. 8. Gen. 2. 17. Mat. 5. 26.
doe what he will: but forgiue without satisfaction he will not; yea, he cannot will so to do: not because of the imbecility of his will, but because of the perfection of his nature, which cannot but bee true, and always hate that which is sinne.

Vse. Heere stirre by thy selfe to pray God: It is a very great matter to bee ned at all: but to bee saued by the Son of God, passeth all knowledge conceit of man. So that we may say wi *Dauid*, What is man that thou remembr him? or the Sonne of man that thou so gardest him? Surely the Lord could n haue done more for vs than he hath. He could not haue created vs greater, th capable of himselfe: more noble, than fr more beautifull, than to his owne Ima and likenesse: He could not haue made more rich, than Lords of all: nor haue pl ced vs in a more happy place, than in P radise: nor haue ordayned vs to a more cellent end, than to himselfe: nor ha brought vs to himselfe by a more perf meanes, than by his owne deare Son Iesus Christ. To him therefore bee p prayse for euermore. Amen.

Ps. 8. 5. & 144.

Quest. *But was it necessary, that our diatour should bee God and Man: and that one Person, as you haue declared?*

Ans. Yes verily, for by this meanes could die for vs, and ouercome death, deserue for vs by his obedience, the pard of our sinnes, and eternall life.

Explic. Two things necessarily req

ed, that our Mediatour should be God: First, the greatnesse of the euill, to the which wee were subiect: Secondly, the greatnes of the good that we stood in need of. Our euill was fore-folde. First, the haynousnesse of sinne. Secondly, the anger of God: Thirdly, the power of death: Fourthly, the tyranny of the Deuill. Our good which wee wanted foure-folde also. First the restoring of the Image of God. Secondly, the pardon of sinne. Thirdly, deliuerance from Death and Sathan. Fourthly, eternall life. But to take away the Euill, and bestow the good, none is able to doe but God. Therefore it was necessary that our Mediatour should be God. Two Reasons also there are why he must necessarily be man; first, the Justice of God required, that in that nature which offended, satisfaction should be made: Secondly, that hee might haue something to offer, which could not be his God-head: Therefore he must bee Man: Euery high Priest must offer somewhat therefore a body was ordained him: that he might offer himselfe. Heb. 8, 3. Heb. 10. 5. Heb, 9. 26.

Mark. 2. 7. Hos. 13. 14. Reuel. 13. 14. zach. 3. 2. Ro. 16. 20. Psal. 51. 10 Rom. 6. 23 &c. Rom. 5. 17 18. Heb. 2. 14.

Two reasons also may be alledged why he must be God and Man in one person:

Firſt, that he might be a fit Mediator betwéene God and Man, as it were indifferent, and alike affected to eyther ſide: for an vmpire, or Wards-man may not be partiall. If he had beene onely God, we might haue thought, that hee would not enough haue reſpected our miſery: If he had béene onely Man, not enough the infinitice of God. Therefore hee is to bee God and Man: deare vnto both, and accounting both deare vnto him: carefull that Gods iuſtice bee not impeached, and that our miſery bee relieued. Secondly, that the workes performed in the Fleſh of the Sonne of God, might bee of an infinite price to ſatiſfie for our ſinnes, by which an infinite Maieſtie was offended: which could not bee, if the Perſon vndertaking our Redemption, had not beene God and Man in one Perſon. Hee was Man, that he might haue ſomewhat to offer: God in the ſame perſon, that ſuch offering might bee ſufficient. For the worke of our Redemption was performed by the Manhood, but the vertue and merit was from the God-head.

And here wee haue found out the Reaſon why the Righteouſneſſe of Chriſt ſhould bée of merit ſufficient, and effec-

for thousand thousands, euen all the Elect; because it is the righteousnesse, and obedience, not of a meere Man, but of God and Man in one person: euen of God himselfe, whose goodnesse and righteousnesse must needs be as himselfe, of infinite mercie, force, and vertue. The righteousnesse then of Christ, hath this aptitude, or nature, to make all beleeuing sinners righteous; because it was so appointed of God. It hath power & sufficiency so to do, because it is the righteousnesse of God.

Vse 1. To giue thankes vnto God for the Incarnation of our Lord IESVS Christ, and our redemption by him: and to take delight to grow in the knowledge of it according to the Scriptures: For indeed how can he be a Christian, or godly, who knoweth not his Sauiour, nor the great mysterie of godlinesse concerning him, as it is called. May wholly to bee ignorant therof, or to deny it is to dy in our sinnes, make God a liar, and to loose eternall Life. 1. Tit. 3. 16. Ioh. 8. 24. 1. Ioh. 5. 10 Ibid. 11, 12

Vse 2. Is Christ God? Then tremble all yee prophane wretches, which despise his Word and Sacraments: yea, let all such tremble, who teare his Body, blood, and passions by their blasphemous oaths:

for he is God; yea a iealous and reuen-
ing God: yea, a consuming fire. But
all such as feare him, and trust in him,
comforted; yea, let them bee merry, a
ioyfull: for he is God, most, true, and a
to performe all his precious promises
saluation: And though shame, disgra
rebukes of men, and cruell persecution
follow the profession of his Name, a
Gospel, shrink not, neither be ashamed:
is able, and will both beare thee out, all
thee, and reward thee in his Kingdo
Remember Paul; For the Gospell (say
he) I suffer, but I am not ashamed: for
2.Tim.1. 12. know in whom I haue beleeued; and I a
perswaded, that hee is able to keepe th
which I haue committed vnto him v
that day. Is Christ Man? Then be co
forted thou which art afflicted in body,
minde, which beleeuest: For wee haue
Heb.2.17. 18.&4.15. 16. high Priest, which is touched with our
firmities, and is full of compassion, w
was afflicted, who suffered, and was tem
ted, that he might be able to succour th
which are tempted. Is Christ God a
Man in one Person? Then let thy so
by faith rest on his obedience, as su
cient; yea, of infinite price for thy reden
tion, &c.

Qu. *I conceiue in some measure (I thanke God) the exceeding worthinesse of the person of Christ, and that his righteousnesse is of a sufficient merit for all the Elect; yea, (if it had pleased God) for a thousand Worlds, but what is this Righteousnesse of Christ for the which we are iustified?*

Ans. It is (to speake properly) his actuall obedience, whereby hee fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary suffering the punishment due to our sinnes.

Expl. The Righteousnesse of Christ is two folde, vncreated, essentiall to the Godhead; which is incommunicable and cannot bee imputed: and created, beeing either the holinesse of his nature (which properly I would not deny to bee imputed) or of his actions, which is the actuall Obedience spoken of in the answere; which properly is imputed; and compreheadeth his holy life and whole humiliation, vnder diuers heads deliuered in the Creed. Of the which I will not in particular enquire, because there are diuerse expositions of these things in euery mans hand, so plentifull and excellent, that the Authors seeme to haue left nothing further to be spoken therein. Rom. 5. 19. Phil. 2. 8. Heb. 7. 26.

Vse. It is the righteousnesse of Christ for the which onely we are iustified in the sight of God: not for our owne inherent righteousnesse, either in whole, or in part because it is vnperfect, and will not endure the rigour of the Law, nor is proportionable to the Iustice of God, which is to be satisfied: yea, the maintaining of Iustification by workes, ouerturneth the foundation of Religion, which whosoeuer obstinately and finally holdeth, cannot possibly be saued.

Qu. *How shall I be made partaker of the righteousnesse of Christ?*

Answ. Wee are made partakers of the righteousnesse of Christ by faith onely.

Explic. As the righteousnesse of our owne workes is not that for the which we are iustified: so neither is it, or the sacrifice of the Masse, the Instrument applying the obedience of Christ vnto vs but onely Faith: And faith is that instrument, not for any inward dignity or merit of it, neyther as it is a quality, or good worke; nor because it hath Charity ioyned with it, but because it receyueth and embraceth Christ. And therefore we are iustified by Faith, or through Faith, but not for faith. When therefore wee say

Rom. 3. 22. 28. & 4. 6. Gal. 2. 16. &c.

Ioh. 1. 12. Rom. 1. 17.

Fa

Faith iustifieth, it is meant Correlatiue-ly, or in regard of the obiect which it apprehends: the Righteousnesse of Christ, being hence called the Righteousnesse of Faith. Euen as it is the Treasure which maketh rich, the hand onely receiues it: euen so our Faith receiueth the Treasure of the Righteousnesse of Christ, whereby we are iustified, and enricheth to eternall life. And because Faith onely hath this property, and power, to receyue the righteousnesse of Christ, therefore we say, that we are iustified by Faith onely: not so to bee vnderstood, as that wee exclude Loue, and good Workes from Faith, but from the act of iustifying and receiuing the promise: for though Faith and good workes agree together in the conuersion, and renouation, and obedience of a Christian, as the life, & the actions of life, the Tree and the Fruit, the Cause and the Effect: Yet in the particular of iustification, they are as contrary as fire and water, and destroy one another. Rom. 10. 3. and 11. 6.

The manner of our Iustification by Faith, is thus: God in the promise of the Gospell, offereth the Righteousnesse of Christ, and withall in the hearts of his children by the Spirits, worketh a power whereby

whereby they receyue it, which is fayth, not onely beleeuing the truth of the promise in generall, but in particular, applying to themselues; which faith, by the sentence of God is then imputed to vs for righteousnesse to iustification.

Vse. We are here admonished specially, to labour for this same fayth; without which, Christ dyed indeed, and was righteous, but not for vs. The excellency of fayth cannot sufficiently bee expressed: By this the Word and Sacraments are profitable vnto vs, our Prayers auaileable by this: By this our obedience is acceptable, wee please God, wee stand, wee ouercome the World, resist the Deuill: and though this wee are made partakers of the righteousnesse of Christ, and are kept to the saluation promised. No marueil then, if it bee called, More pretious than
1. Pet. 1. 7. Gold: for the vnualuable righteousnesse of Iesus Christ, which is not attained by siluer and gold, or pretious peares, is made ours by faith: How therefore should we prize it when we haue it? When wee want it, how should wee seeke it? It is wrought by hearing the Word, confirmed by prayer, the vse of the Sacraments, and true obedience.

Quest.

Queſt. *Tell me what is Faith?*

Anſ. Faith is the gift of God, wrought by his holie Spirit in the hearts of the Elect, by the Miniſtery of the Word ordainarily, Whereby they take knowledge of the doctrine of ſaluation, are perſwaded it is true, and that it belongeth to them in particular, and wholly relye thereon. Iohn. 3. 8. Epheſ. 2. 8. Tit. 1. 1. Rom. 10. 9

Expl. As all other good gifts, ſo faith is of God: In which we are to conſider three things: firſt, Knowledge: Secondly, Conſent: Thirdly, Confidence: Which three are requiſite to this Juſtifying faith. The firſt may be without the ſecond: the firſt and ſecond without the third: but the third cannot be without the firſt and ſecond. A man may know that which hee beleeues not to bee true: and a man may beleeue a thing to bee true which yet he may bee perſwaded belongs not to himſelfe, and therefore reſtes not vppon it. Diuers wicked men know many things in the Scriptures, which they (like Wzetches) beleeue not to be true: and many beleeue that to bee true, which they make not their owne by application: euen as many hypocrites, and the Deuils themſelues, for they goe thus farre: but Gods childzen go further: they Iam. 1. 17.

know

know the promise, beleeue it to bee true, and vpon good grounds are perswaded it belongs to themselues: from whence comes confidence. If the Deuill could doe this, or if Iudas could haue done this, they might be saued.

There are then to be obserued, three kindes of Faith: First, Historicall, to know and acknowledge the truth of the Bible: Secondly, Temporarie, when there is also a perswasion (but not grounded) that the promise belongs to vs. The third, True iustifying Faith, when vnto our knowledge is ioyned acknowledgement, & to this, good and warrantable perswasion, from whence comes confidence.

And this last kind of faith hath three properties: First, it is certaine: yet there may be, and are doubts: as the Man in the Gospell, Lord I beleeue, helpe my vnbeliefe: but doubt commeth from the Flesh, certainety from faith, which in the end ouer-commeth. Secondly, it continueth; yet it may bee eclipsed, as it were, raked vp in the ashes, and wonderfully shaken, but not totally and finally extinguished and lost. Thirdly, it is liuely and working: Inwardly and outwardly: Inwardly by raising and confirming in our

Eph. 3. 12.
Heb. 11. 1.
1. Ioh. 3. 2.

our hearts, Peace, Joy, Hope, which maketh not ashamed, &c. Outwardly, by the fruits of obedience in our lives.

For the farther opening of the manner how faith iustifyeth; it is to bee remembred that faith iustifyeth correlatiuely (as was sayd before) in regard onely of the Righteousnesse of Christ which it apprehends; for it is the righteousnesse which faith receyues which iustifyeth vs in the sight of God.

There is a two-fold office of Faith in receyuing the righteousnesse of Christ, as God two wayes bestowes that righteousnesse vppon vs: one in effectuall vocation; the other, in Iustification.

Vocation is, when God by the preaching of the Gospell offereth vs the righteousnesse of Christ, that we may be iustified by it: which vocation is then effectuall, when withall, God workes faith in vs to receyue that offered righteousnesse.

Iustification is the imputing vnto the beleeuing sinner of the righteousnesse receyued in effectuall vocation, which imputed righteousnesse is receyued also by faith.

So that there are two actions of God; the

the one is the offring of the Righteous of Christ; the other the imputing of the righteousnesse. There are also two correspondent actions of faith; the one receiuing offered righteousnesse: the other receiuing imputed righteousnesse: By the first of these we are iustified, not by the second. Thus then wee may conceiue the maner of iustification: the Gospel is preached, the righteousnesse of Christ is therein offered; withall God worke faith in the heart of his Elect, to receiue this righteousnesse; which so receiued, God imputeth, that is, pronounceth the beleeuing sinner righteous for the same. Wherefore when we say that we are iustified by faith, that faith is to be vnderstood, whereby we beliue the promise of ỹ Gospel, or receiue Christ and his righteousnes offered therein vnto vs. For indæd the faith receiuing imputed righteousnesse, followeth iustification; but the faith whereby we are iustified, must in nature go before the sentence by which we are pronounced righteous.

Vse 1. Deceiue not thy selfe, thou may be learned in the history of the bible, in the grounds of religion, in controuersies, and yet thou maist want true faith: for so do the deuils goe, which are irreuocably damned

cumned: the Diuells beleeue, and tremble. And therefore, whatsoeuer Papists, or Mockers obiect, hold thou it to be no presumption to goe beyond the deuil & reprobates in beleeuing, if ỹ wouldest bee saued. Iam. 2. 19.

Vse 2. Here is comfort to those of poore estate, if they beleeue. Iustification is by faith onely; and faith is the gift of God, of the which the poorest is as capable as the richest: yea, and in ỹ bestowing of it, there is no respect of Persons with God: The Spirit bloweth where it listeth: And many times the Lord passeth by rich, Noble and Mighty, and honoureth the poore and despised. In the things of this world, he that is rich, hath all, the poore hath the least, or no part: but it is Faith that obtaineth fauour with God. A King not preferred to haue part in the righteousnes of Christ, because a King, if he want faith; but a Begger reiected because a Beggar, if he hath faith, &c.

Vse 3. True faith iustifies thée before God by the righteousnesse of Christ: see that thou iustifie thy Faith to be true, by the workes of Righteousnesse and true obedience before men, and to thy owne conscience, &c.

Que. *You said that Christ was annointed*

to

to bee our Prophet, Priest, and King: W
meant you by it?

Answ. I meant the three offices
Christ: First, the office of his Proph
ship, whereby hee hath plainely opened
vs the counsell of his Father, concern
our Saluation. Secondly, the office of
Ptiest-hood, wherby he hath fully satis
the Iustice of God for vs, and maketh
tercession at the right hand of his Fat
Psa.110.4. Thirdly, his Kingly office, whereby he
Heb.7.5. ueth vs his Spirit, and by the same
uernes vs, protecteth vs from our ene
Psal.2.6. and bringeth vs to eternall life.

Explic. In the times of the olo T
ment, three sorts of Persons were
1. Reg.19. 16. nointed, Prophets, Kings, and Pri
Which was a Type or Figure of th
Exo.30.30 noynting of Christ, which title, sig
eth Annoynted, and is a name of his
Dan.19.25 26. son of Mediatorship, not of eyther o
natures. He was called so not that he
annointed with materiall Oyle; b
Prophets, Priests, and Kings, wo
that annoynting deputed to such Of
and fitted for the same: So Christ,
not those Offices by Intrusion, but
annointed, that is appoynted, & also
Father by the Spirit fitted for the s

When you read that hee is called, A-Sheep-heard, The Preacher of Peace, A witnesse; these note this Prophet-ship: when he is called Iesus, Sauiour, Redeemer, Mediator, Lambe, Sacrifice, Intercessor, Aduocate, &c. these note his Priest-hood: And when he is called, King of Righteousnesse, King of Kings: these note his Kinglie office.

His Prophet-ship is in the teaching of his people, in his owne Person, while hee liued on the earth, and in the continuance of the heauenly doctrine to his Church by the Ministery ordained, to the end of the world. His Priest-hood implies two things: First, the satisfaction performed to his Father, by his obedience: euen to the death of the Crosse. Secondly, his Intercession, making request for vs at the right hand of his Father; not by bowing his Body, but by appearing before his Father for vs, presenting the Merit of his Obedience, and willing that it may alwayes bee effectuall for the reconciliation of his Elect. The Authority of his Kingly Office may bee either vniuersally considered, by which all creatures are subiect to his Rule, euen the Diuels: or speciall, whereby hee effectually calleth his

Rom. 8. 33
Heb. 7. 25
Heb. 9. 24.

Elect, deliuereth them from the diuell, ſtiffeth them, continueth them in gra confoundeth their enemies, in the laſt d glorifieth them, and whereby he will co demne the Diuels and Reprobates.

Vſe 1. Is Chriſt our Prophet? th
Mat. 17. 5. heare him, reſt in the doctrine hee hath liuered; reſpect not Reuelations, or T ditions, or any thing ỹ agreeth not the
Gal. 1. 8. with: Yea if an Angell from heauen tea otherwiſe, let him be accurſed.

Is Chriſt, our Prieſt, who hath tak vpon to ſatiſfie for thee, and to make tercellion for thee in heauen? Then tru neither to Saint, Angell, or thy ſelfe: b truſt perfectly on his Grace, & bee of go comfort, for hee is a High-prieſt wh
1 Pet. 1. 13. is full of compaſſion, and it is his Offic and he is able perfectly to ſaue thee; ſa hee liues for euer to make intercellion thee.

Is Chriſt the King of his Church Then let Syon reioyce in her King euermore. The Lord raigneth; let
Pſal. 97. 1. earth reioyce, let the multitude of the I bee glad; yet let the ſpirits of the I reioyce in God their Sauiour. For w greater comfort then, if wee be ignora to bee taught by ſuch a Prophet? I

sinners, to haue satisfaction made and
be praied for, by such a Priest: If we
weake and wretched to bee protected &
ned by such a King, as is Christ the holy
e, the Sonne of the liuing God. And
t this is not all: for he is not only these
nto vs, after some tract of time, but
om euerlasting; not onely for a certaine
me, but for euer; and it fell not out at
aenture that hee should bee these vnto
, but by the determinate counsell of
od, being enioyned this office of his Fa-
er, (which also himselfe willingly vnder
ke) and for the fulfilling thereof, being Gal.1.4.
nt in the fulnesse of time, in the simili- Rom.8.3.
de of sinfull flesh. And therefore our Sa Luk.4.18,
ur himself in the Gospell applieth that 21.
himselfe which was long before prophe-
d of him in the 61 of Esay, how that hee
annointed, that is, called, and deputed
this office, viz. to preach the Gospell
he poore, to heale the broken hearted,
deliuer the Captiue, to giue sight to
blind, to set at liberty the bruised, and
publish an euerlasting Iubily to mi-
rable sinners. The consideration where-
if thou beleeuest and repentest, is able
fetch thy distressed soule out of the very
ome of hell: and therefore it is that

our Sauiour not only calleth poore sinners vnto him & promiseth refreshing, but also declares that hee is heereunto sent of his Father, that they might not despare.

Hast thou bene then, or art thou a grieuous sinner? a drunkard? vncleane? a blasphemer? &c. thou hast deserued without mercy to bee damned body and soule: and yet there is a Iesus, in whom it is possible for thee to obtaine mercy. For whatsoeuer thy sins haue bene, if it vnfeignedly repenteth thee, and if thou couldst giue thy Sauiour this honour as to beleeue in him: hee would without fayle do thee that office as to saue thee: nay, hee neither will or can refuse it: for it is his office. Well thou wilt say thou art most vnworthy. 'Tis most true. Yet if thou repentest it is his office to saue thee, though thou be vnworthy. Euen as those Seruants which were commanded to goe into the high wayes, and hedges, and to compell the poore Beggars to come to the great Supper, did the commandement of their Maister, though such guests were vnworthy: Euen so Iesus Christ thy Sauiour loketh not vpon thy vnworthynesse, but vpon his office, and the charge he hath receyued from his Father. But thou

Luk. 14. 21 22. 23.

ashamed of the lewdnesse thou hast practi-
sed. Be yet more ashamed; But despaire
not: For he come not to call the worthy or Mat.9.13.
small sinners, but crimson and skarlet sins Esay 1.18.
to repentance. And thus doth Saint Paul
comfortably in his own experience speak,
from the consideration of the office of
Christ: This is a true saying, and wor-
thy of credit, that Iesus Christ came 1.Tim.1.15
into the world to saue sinners, of whom I
am cheife.

Go therefore, O thou repenting soule
to thy Sauiour, and with an holy and re-
uerent boldnes challenge the performance
of his office, for the comforting of thy
wounded conscience: Feare not, neither
be doubting; For it is possible for
thee repenting, to bee saued; as it is
possible for him thy Sauiour to bee vn-
faithfull. Who protesteth in the Gospell,
that he casteth away no poore sinner that
comes vnto him: & that it is his Fathers
will that hee should not loose the meanest
seruer, but raise them vp to euerlasting
life; and that he came downe from heauen
for purpose to do this his Fathers wil. And Ioh.6.37.
that thou mayst no waies doubt; He hath 38.39.40.
confirmed this office with an oath, and is
sworne to it: that by his word and oath, Heb.7.21.

Heb.6.17. 18. in which it is impossible that he should lye or deceiue, thou mightest haue strong consolation. I charge thee therefore as thou louest thy own soule, that thou dishonor not God through thy vnbeléefe: for either thou must accuse thy Sauiour of fraud or falshood, which were intolerable blasphemy: or thou must beléeue that he will saue thee if thou repentest. O Lord increase our faith. Amen.

Vse 2. As the remembrance of the office of Christ is exceeding comfortable to thée if thou repentest; so, if thou doest not repent, but walkest on in thy sinnes and vngodlinesse, it is to thee exceeding terrible. His office reacheth to thée also, but in another manner: Hee is to thee a Prophet, but it is to denounce the plagues, woes, and iudgements of God against thee for thy sinnes: He is to thee a Priest but it is to separate thee as a base, vile, and cursed sinner, from his pretious Saints. He is to thee a King, but it is to slay thee before his face, because thou refusest to be gouerned by his spirit and word; and to cast thee body and soule, euen as out of Luk.19.24 the middle of a sling into euer; lasting torments with the diuell and his Angels for thy sinnes. Tremble therefore, and if

possible repent, lest thou be damned.

Vse 3. Learne heere why thou art called a Christian: Thou art called so of Christ, because all the Elect receiue of his Annoynting; that is, of his Spirit: He was annoynted with the Oyle of Gladnesse, aboue his Fellowes: For hee receiued the Spirit, not by measure: and to this end, that wee of his Fulnesse might receiue Grace for Grace. So that as the oyntment powred vpon the head of Aaron, ranne downe to the skirts of his cloathing; so we receiue of the annonyting of Christ, and of him are called Christians: by the which is meant, that wee are made Priests and Kings to God; therefore called a Royaly Priest-hood. If this were well vnderstood, and men would examine their Christianity by this, it would soone appeare, that many are not true Christians which glory in the Name. If thou best a Christian, then where is thy knowledge, whereby thou art as a Prophet to thy selfe, and to others. Grosse Ignorance cannot stand with this Title: If thou best a Christian, then thou art a Priest, and a King: If a Priest; then thou must offer Sacrifice, Prayers, Almes, yea thy Body and Soule to the seruice of God:

Heb. 1. 9. Ioh. 3. 34. Ioh. 1. 16. Reu. 1. 6. 1 Pet. 2. 9.

If a King? then thou must rule and gouerne thy passions, affections, thy selfe, according to the Word: If thou doest not thus: if thou neuer, or seldome prayest; if thou art without compassion toward thy needy; if thou beest prophane in thy life, not sanctifying thy body & soule by Fayth and Obedience to God: but by drunkennes, swearing, filthinesse, cruelty, pride, lying, &c. sacrificing them to the deuill: If thou mournest not for thy corruptions, & resists them; but yeeldest cowardly the wicked motions of thine owne vile minde, being a very slaue to sinne and the deuill; then thou must needes conclude against thy selfe, that thou art no Priest and King to God, and so no good Christian in very deede, whatsoeuer thou estemest of thy selfe?

Quest. *Is there nothing else necessary to be knowne concerning Christ?*

Answ. Yes, as namely, his Resurrection, Ascension, Sitting at the right hand of his Father, and his comming to Iudgement, which things may well bee referred to the Kingly Office of Christ.

Explic. Christ teacheth vs as a Prophet, saueth vs by his Merit as a Priest, and maketh his heauenly Doctrine and

Obedi-

dience Effectual, as he is a King: and to this his Efficacy are those seuerals in the answere to bee referred: of the which there are plentiful expositions extant; and therefore I spare the particular opening of them.

Thus much of the first speciall worke of God towards his Church, which is Redemption. Now followes the second, called Sanctification.

Quest. *What is Sanctification?*

Answ. It is the worke of God by his holy Spirit, whereby the Image of God is renewed in the Elect: called also Regeneration, Repentance, Conuersion, whereby wee turne from all our sins vnto God, &c. Deu. 30 8. Ier. 31. 18. &c 32. 39. Iob 6. 44. Acts 5. 31.

Expli. There are two principall benefits which wee obtayne in this life by Christ, Iustification by Fayth, and Sanctification by the Spirit; Who is called the Holy Spirit, both Essentially and Effectually: because as hee is God holy in himselfe; so he maketh holy whom he pleaseth, which worke is therefore called the Sanctification of the Spirit: 2 The. 2. 13. 1 Pet. 1. 2.

This worke is wrought in the minde, will, and affections, yea in the whole man: not by altering the substance of body or minde; or abolishing any naturall Faculty

or

or Affection, as Understanding, L
Hate, Joy, &c. but by putting away
purging out the euill quality in these
the like, and by creating a new holy
lity in them, acceptable to God, and a
able to his word, that now the vnder
ding should be capable of good things,
the streame of our affections turned to
right obiect, as to hate euill, to loue g
nesse, and to reioyce in it.

We are to vnderstand also that thi
nature) is after Iustification, as Paul
Rom. 8.31 teth them: Whom he iustifieth, hee glo
eth, that is, he gloriously renueth, whi
begun here, perfected in the Life to co
and yet I confesse ý repentance is so
times put before remission of sinnes:
that in Nature, but because in our se
and sæling it is first: For first wee
Mar. 1.31. the burden of our sinnes, and then we
Acts 5.31. eased and refreshed by the mercy of G
And also repentance is named in the
place, because it is first to be taught, t
wee may desire the mercy of G
Yet in nature, Fayth (which purifieth
heart) is first: though in time there
no difference: For our Union wi
Christ, and our partaking of his merit
Iustification, and of his Spirit to San
ficatio

tion, are wrought at the same time, e-
as the Sunne and his beames.

Vse 1. As the Sunne is declared by his
t, the tree by his fruits; so by thy sancti-
tion, demonstrate thy iustification, &c.

Vse 2. Boast not of thy hart, while thy
is prophane, neither cõten thy self with
outward shew of holinesse, hauing an
ill conscience: for Sanctification is the
ning of the mind: yea of the whole man Rom. 12. 2.
therefore, labour to grow vp into a 2 Cor. 7.
holinesse of flesh, and of the spirit. 1. &c.

Vse. 3 Remember that sanctification,
Repentance are called conuersion or
ning to God; by which the qualitie of
leeures is implyed; vnbeleeuers being
ned from God. So the Lord speaketh
the rebellious and backe-sliding Iews
hey haue turned to mee the Backe, and Ier. 32. 33.
the face. The Vnbeleeuer departeth
m God; the Beleeuer draweth neere
to him. So that as a deuout Iew in the
e of the captiuity, was known by tur-
ng his face towards Ierusalem when he
ied; as Daniel three times a day opened
s window that way: So youmay know Dan. 6. 10.
Beleeuer, for whatsoeuer hee doth he is
wais turning towards Christ. Euen as
e Marriners needle, being touched with
the

the load-stone, which way soeuer you
it, it alwaies turneth it selfe towards
North. So a Christian may bee know
whether he be truely touched with gr
by his turning himselfe to God: for wh
the Lord is, there is he. If he come into
assembly of mockers, because the Lor
not there, he turneth from among th
but he turneth his face towards the T
ple: because the Lord is there in his o
nances: and he turns his feet into the
Ps. 119. 59. of his Testimonies, because God hath
Eph. 2. 10. dained good workes that we should w
in them: Examine then thy repentanc
this. It is conuersion to God. If thy
be toward Egypt, and not toward C
an: If thou turne to the deuill, the wo
and the flesh, when they call thee;
turnest thy backe vpon the Lord, wh
he calleth thee: Thou art not conuert
neither hast thou truely repented.

Qu. *Is Sanctification, Conuersion, or Repe
tance, so the worke of God, that we cannot
our selues, by the power of our free-will conu
or Repent?*

Answ. I verily beleeue, that since th
fall of *Adam*, there is no free will in m
vnto things Spirituall and pleasing
God.

Expl

Expl. For the understanding of this, we are to consider of Man, as he was before his fall, or as hee is now, since the fall. Free-will you may call a faculty or power of the Soule, whereby it doth freely without compulsion and force chuse or refuse the object shewen by the understanding: yet so, that we hold not this free-will to bee independent, but that, as the wills of all creatures, it dependeth on God, to be inclined and moued, eyther immediately by him, or mediately by good or evill instruments as he please: Neyther doth this dependency hurt or diminish the freedome of the will: because God inclineth the will, so that the will doth by the judgement of its owne reason freely and willingly moue it selfe: so that to do a thing freely in the Creature, is not to bee free from the government of another: but to do that which it doth, willingly, voluntarily, and deliberately, though it be ruled by another.

Before the fall this was in Adam, both to good and evil, that he might, if he would either stand or fall (the dependency before spoken of still reserued.) Since the fal, the case is altered, according to the saying of Augustine: That man abusing his free will,

will, loſt both himſelfe and that: wh
by, as alſo when wee ſay that man ha
free will, we doe not vnderſtand that
facultie is loſt, but the goodneſſe; wh
by it was able freely & willingly to c
that which is good. For man loſt on e
tiall part or facultie of his nature by
fall: euen the vnregenerate hauin
power freely to will or nill the o
ſhewen by Reaſon, though they haue
power to will and chuſe ſpirituall g
things: both becauſe their will is wh
depraued and turned from good, and in
nable onely to euill: and alſo becauſe R
ſon, being blinde, doth not ſhew to the
the ſpirituall good: or if it do, it is not
der the likenes of good, but vnder the l
neſſe of euill. For the naturall man
derſtandeth not the things of God, but
counteth them fooliſhnes.

1 Cor. 2. 14

Wherefore we confeſſe, that man h
ſtill free will in ciuill & outward thin
and vnto euill, but not vnto good: A
this freedome vnto ciuill things muſt b
ſo vnderſtood, that he hath power to c
or refuſe the obiect: but to do this well
hath no power. Alſo he hath frée will
to euill, not that hee can will or nill
at his pleaſure, but that without any

ce, hee onely chuseth euill: so that as may be called frée-will, because it is free m coaction, so also bond will, because frèely willeth onely that which is euill. nd hence it is, that the reprobate sinne cessarily, and yet frèely; necessarily, be- use they haue no power to goodnesse: ely, because they chose euill without mpulsion: Yea, by how much the more cessarily they sinne: by so much the ore voluntarily they do it: in as much as it will hath brought vpon them this cessity.

Now when this worke of Sanctifica- on or Repentance, or Conuersion is rought; then we haue frée-will both to d and euill: to good as farre as wee are generate by the Spirit: to euill as farre we are vnregenerate and flesh. And in state of Glorification, our will shall be only to good immutably: as the will the damned shall be immutably frée vn- euill, as Augustine sayth: The first Will as to haue power to sinne, the last shall to haue no power to sinne.

Then for our purpose this is to be hol- , that till the spirit worke new grace, e haue no power of our selues; beeing to the worke of conuersion méere pati- ents;

ents; though in the Worke, wh
Spirit hath changed and inclined vs
are co-workers with the Spirit. B
conuersion wee resist: In conuersion
Spirit inclineth our wills; and of vn
ling makes them willing to be conuer
and to repent: God not working in
in stockes or stones, but as in reaso
creatures,

Vse 1. If thou be truly conuerte
cribe all the glory of it to God: for as
can an Ethiope change his skinne,
Iere. 31. 23 &c. Leopard his spots, as we doe that is
till wee bee changed and enabled b
Spirit.

Vse 2. Beware thou neglect not
present meanes of grace offered to
as though thou couldest repent and
well when thou wouldest: No, no,
the meere gift of God. For if thou
not make one haire of thy head whi
blacke, much lesse canst thou chang
vile and corrupt heart. But thou
say: Doth not GOD promise, th
what time soeuer a sinner doth repen
will bee mercifull: Yes; the Lord
comfortable (blessed bee his name)
so: But he saith not that a sinner
pent when he list: or that he will

ent ance, whensoeuer a sinner shall but whilst for it: As Augustine excellently: Hee that hath promised to all repentants pardon, hath not promised to all delinquents, repentance, &c.

Vse 3. Is thy will freed by grace vnto righteousnesse? then see that thou freely and chearefully seruest God. For if thou obeyest vnwillingly; as it argueth that thou art still in bondage, so it is not accepted with God. For as fruite which is cudgelled downe, is ill tasted, and little worth, so is that obedience vnto ẏ which we must be driuen, onely with blowes. Its an euil souldier that followes his captaine sighing; and its an euil seruant that obeyes his maisters with moyling and grutching. God requires, loues, and rewards cheerefull seruice: If I doe it willingly (sayth Paul) I haue a reward. If therefore thou findest in thy selfe an indisposition and backwardnesse to holy duetyes; call to mind with what liuelinesse thou hast followed thy Lusts; and bee a shamed, and humbled that thou canst not with as much forwardnesse serue thy GOD. 1 Cor 9.17

Pray with Dauid, that the Lord would stablish thee with his free spirit, that is, Psal. 51.

making free, liberall, and cheerefull in
Obedience.

Quest. *What are the parts of this San*
fication, or Repentance?

Ans. The parts are two: First, Mor
cation of the old Man, or Hatred of Sin
and turning from euill: Secondly, Vi
fication, or Quickening of the new m
or loue of Goodnesse and Turning
GOD.

Quest. *What meane you by Mortifica*
on of the Old Man?

Ans. I meane that grace whereby th
is wrought in vs, by little and little, a de
station of Sinne, and extinguishing
station of Sinne, and extinguishing
weakening of corruption in vs, that
should not bring forth fruite vnto death.

Quest. *What meane you by the new m*

Answ. I meane that Grace, whereby
little and little wee are (in some measure)
liue in knowledge, holinesse, and righteo
nesse. The summe of all these answe
proued by *Rom.* 6. from the first verse
the twelfth.

Eph. 4. 22, 23. 24. Col. 3. 5. 8, 10. 12.

Explic. When we reade that the o
man, or the body of sinne, or our earth
members (by which and the like nam
the corruption of our Nature is cal

re to bee mortified, that is, made to dye. Wee are not to vnderstand it of the life of our bodies, but of the life of Sinne in our bodies. So when our Sauiour sayth, If thine eye offend thee, plucke it out, &c. Hee meaneth not that wee should mayne our bodies, but that by all meanes wee should purge our corruption, which manifests it selfe in such members; yea, though wee misseme our corrupt affections as deere as our eyes. These two parts of repentance are also called, putting off the old man, and putting on the new Man, &c. Whereby is signified, that as willingly as a man puts off his old filthy ragges, to be clad in sweet and rich attire, so should we willingly put away sinne whereby wee are deformed, and labour to follow righteousnesse, which is a part of our Beauty in the sight of God.

Whereas some make three parts of repentance; first, Contrition; Secondly, Confession: Thirdly, Satisfaction: They deceyue the simple. For a man may haue all these, and yet bee damned, as is manifest in Iudas; who grieued, confessed his sinne, and brought againe the thirty peces of siluer, and yet was a reprobate. These may bee necessary parts of Disci- Mat. 27. 3

pline enioyned to sinners, to testifie t
repentance, as in auncient times; but
essential parts of repentance, are perp
ally mortification of the olde man, and
nification of the new.

If you shall desire to know the man
how God works repentance, vnderst
that first by preaching of the Law,
sometimes by crosses, punishments,
the conscience is terrified for sinne, an
sorrowfull, but in a worldly manner,
feare of wrath, for the Law can worke
otherwise: Then, by the promise of
Gospell, the conscience is cheered thr
the gift of GOD, in assurance of me
the sence whereof breeds another sor
different from that wrought by the L
called godly sorrow, which is, when
are grieued for sinne, not so much be
of the wrath following, as because th
by we haue offended so gracious a fat
and then followes repentance, which
changing of the heart and purpose vn
continuall care and indeauour to hat
2. Cor. 7. 10. euill, and to auoid it: to loue all good
and to follow it. So that repentance
perly is the effect of the Gospell, not o
Law, though the Law be necessary to
pare vs thereunto. And hence wee

an effect of Faith; which purifies the heart. Concerning the practise of repentance, see the Booke called the Nature and Practise of Repentance, written by our worthie Maister Perkins.

Vse 1. Beware of a wonderfull subtilty of the Deuill, whereby he carries multitudes to Hell; which is, when men and women are perswaded, that if they can sigh, sorrow, and weep for their sins, that then they truely repent. When Ahab and Iudas did thus much, and yet frye in Hell. There is a sorrow caused by the Law, which may bee in a Reprobate, whose sorrow is like vnto the sorrow of a Theefe, and whose Teares are whoorish Teares: for as these beeing taken in the manner, many times, hang downe their heads, and weepe and wayle for feare of the present punishment, which when it is ouer, they returne to their former courses, their hearts not beeing changed; so many grieue by the preaching of the Law, and yet their hearts remayne as corrupt, and as willing, (if it were not for the Law) to sinne, as euer before; whereas the godly Sorrow, which commeth from the Gospell, changeth the very inclination and purpose of the heart, to

hate sinne, and lo[illegible] goodnesse, and to co[illegible]
tinue increasing in such grace, thoug[illegible]
there were no Law to condemne, nor he[illegible]
2.Cor.7.11 &c. to torment. Examine then thy repentanc[illegible]
Psa.34.14. hereby, and by the notes.

Vse 2. Remember that the summe o[illegible]
a Christians duety, is to Eschew euill
Esa.1.16. 17. and to doe good: and deceiue not thy sel[illegible]
with those same halfe Christians, whos[illegible]
furthest obedience is to keepe themselue[illegible]
(not vnspotted, for they regard not spots
but vndetected of grosse euils, such for th[illegible]
which men are carried to the Jayle: wh[illegible]
though they abound with small faults (a[illegible]
they tearme them) hauing prophan[illegible]
hearts, and destitute of loue to the truth
and do no good, thinke themselues amon[illegible]
the forwardest of such who shall be saue[illegible]
But soft: the first steppe to heauen, in th[illegible]
practise of obedience is to depart from
euill: But hee that sets but one step, (an[illegible]
that an ill-fauoured one too) is neuer li[illegible]
to come there: mend that step and dep[illegible]
from All euill, and step againe, doing t[illegible]
good and so walk on; and then the rew[illegible]
is thine. If ỹ houldest not vp thy han[illegible]
to any strange God, but if thou worsh[illegible]
pest not the true God, thou canst not
saued. If thou plowest not, & goest no[illegible]

on the Sabaoth day, it is well; but if thou doſt not the duties of the Sabaoth in the publique and priuate worſhip of God, thou maiſt be damned. As therefore wee do not content our ſelues that no weedes bee in our Gardens, vnleſſe there be good Herbes and Flowers: So we muſt not onely be voyd of euill, but filled alſo with the Fruits of Righteouſneſſe; being not priuatiue onely, but poſitiue Chriſtians, but alaſſe! what then ſhall become of them, which haue not yet learned to ſet the firſt ſteppe, to leaue their Drunkenneſſe, Swearing, Lying, Whoredome: how farre are theſe from true Chriſtians: how farre from Heauen: how neere to Hell? &c. Phil. 3. 11.

Vſe 3. Note, that Repentance and true Conuerſion is a worke of great difficulty: For ſinne cleaues to faſt vnto vs, ſitting as cloſe as our Skinne, and is ſo familiar to our Nature, that till God perſwade the heart by the worke of his Spirit, it is as eaſie a matter to perſwade a man to leaue his ſinnes, as to get him a mouſe his Eyes to bee pluckt out of his head, and his limbes to be torne from his body; therefore called Mortification, or crucifying the fleſh with the luſts, &c.

It is not a ſigh and away, and now & t
a few ſorrowfull words will ſerue t
turne. No, ſinne is impudent, and wel
ner out till it be kild, and caſt out. If th
makeſt account that Repentance is an e
ſie worke, thou haſt not yet repented
thou ſhouldeſt doe. Goe to: Remem
thou muſt mortifie ſinne, and deſtroy i
It is a Serpent in thy boſome, kill, or b
kild: If thou kilſt not, it will kill thee;
uen thy Soule, &c.

Qu. *What is the meaſure of Sanctificati
which we attaine to in this life?*

Rom. 7. 18. 19. 1. Cor. 13. 9. 12. *Anſw.* This grace is not perfectly fi
ſhed in this life, but here it is onely in part.

Phil. 3. 13. Expli. There are two ſorts of bene
which we receiue by Chriſt: One, of ſu
which are out of our ſelues: as Redem
tion, Iuſtification. Another of ſu
which are in vs, as Sanctification, Co
uerſion. The firſt ſort are perfected in th
Life: as, Now we are the ſonnes of God

1. Io. 3. 1. 2. So now wee are elected, iuſtifyed, rede
med. The ſecond are not perfected in
their degrees, but onely begun: Wee
perfectly redeemed, (vnderſtand in
gard of the price, for wee looke for the
demption of our bodies:) Wee are perfe
ly iuſtified (in regard of Chriſts righ
ouſ

nesse, and the sentence, for we pray for more feeling of it; and these shall be more fully declared at the last day.) We are imperfectly sanctified; there remayning euen in the best, a great deale of corruption, which lusteth against the Spirit and often maketh them bitterly to mourne: as in the example of Paul. Rom. 7. 22.

In sinne are two things: The Guiltinesse, and the Vitiosity. The Guiltinesse is taken away by the imputation of Christs righteousnes; and this so perfectly, that God imputes no sinne to the iustified person, but accounteth them as righteous as the very Angells (in regard of imputation of sinne) because they are clothed with the most perfect righteousnesse of Iesus Christ.

The Vitiosity of sinne is also taken away out of them which are iustified, by the grace of Sanctification and Regeneration; not quite and vtterly, in this life, but onely in part; not that it should not at all be in vs, but that it should not hurt vs. From the remainder of this Vitiosity, it being not totally abolished, is that darknesse and rebellion, with the which the minds and wills of the Regenerate are so much cumbred, and also those manifold

actuall

actuall sinnes, which they so often commit. This is that thorny and pricking Canaanite, which God in his wisdome hath left in vs for our Exercise, that we should continually wage warre with it, and mortifie it: Though therefore it might be said that God cannot see sinne in them which are iustified and regenerate in the first respect: yet in respect of the Vitiosity of it so to affirme, were false, and dangerous. For it is in vs; and God correcteth vs for it; and neuer purposed or appointed vtterly to take it away, and to restore vnto vs an absolute purity during the tearme of this life.

Vse 1. Our sanctification cannot iustifie vs, because imperfect.

Vse 2. The life of godly man is continuall repenting to his dying day. As a man that buyes an old house is alwayes mending: so the true Christian, because he discouers alwaies new corruptions, is alwayes mourning, repairing and mending somewhat. Do with thy conscience as women doe in dressing vp their houses: they sweepe, and rub, and brush euery day, because euery thing gathereth dust: and euer and anon, they are renuing, & strewing new Hearbs and Flowers in their

windowes: euen so, because we alwaies
by gathering soyle, through the corrupti-
on that is in the World; wee must alway
be washing, cleansing, and purging our
hearts, and euer and anon, be adding new
graces vnto our former receiued. He that
leaues ouer this practise and care, as if hee
were holy enough, giues a shrewd testi-
mony, that hee hath no true holinesse in
him: for the nature of true grace is to be
increasing, and true Christians are like
the morning light, which is brighter and
brighter vnto perfect day. Pro.4.18.

Qu. *What helpe then should a man vse to hold out, and increase in Sanctification?*

Ans. There are two principall meanes of furthering vs this way: The conscionable vsing of the Ministerie of the Word and Sacraments and deuout Prayer. 1 Pet.2.2. Psal.68.29 Luk.11.13 Ro. 10.12 Iam.1.6

Quest. *What is Prayer?* 2 Chron. 6.21.

Ans. Prayer is a worship of God, whereby, through the Spirit, in the name of Christ, beleeuing, wee aske of God onely, things needfull, and also giue thankes for that which we haue receiued. Ioh.4.21. Rom.8.26. Mat.21.22 Ioh 16.23. Ps.50 51.

Explic. I shall not neede to be long in this, of the which, so many haue so worthily written: Onely remember, that not onely the voyce, but the affection of the heart, Mat.7.7. Colos.4.2. Exo.14.15

heart is prayer: yea, without this, t
Mat. 15.8. other is not praying, but babling, a d
Pro.23.26 sacrifice not acceptable: For God specia
requires the heart: Concerning whi
know that: First, it is a gift of the S
Rom.8.15. rit: Secondly, that God onely is to b
Mat.4.10. Ioh.16.23. prayed to: Thirdly, and that in the na
of Christ: As Incense might bee offe
onely on the golden Altar: so it is Ch
onely which sanctifieth, and maketh
ceptable our prayers: Fourthly, that
Ro.10.14. beleeue: Fiftly, that wee wisely consi
the things, and persons, wee are to p
for: Persons, for all Men, while they
liuing, and till we know they haue sinn
the sinne vnto death: Things, are eith
1 Ioh.6.15 Gods glorie, our own saluation, or on
things belonging to this life and the b
The two first must be begged absolute
the other, vnder condition of Gods w
and (because they are transitorie) tr
1 Thes.5. 17.18. sitorily: Sixtly, that we also be thank
full.

Vse 1. Pray neither to, nor by Sain
or Angels, nor for the dead: who eit
are in heauen, and so thy prayer is nee
lesse; or in hell, and then impossible t
should be deliuered: When therefore th
hast occasion to mention thy friends,

departed: say not, God haue mercy on
r soules, or God bee with them: For
ugh I confesse, that the words be very
, yet they are herein abused, as is the
me of God, which is good, abused by so
ch wicked swearing: And it sauors of
rosse Ignorance, and Will-worship: be-
se wee haue neither commandement
promise, for so doing: also it wants
aritie towards the dead, to whom we
uld seem therein to be very charitable:
when we pray that God would haue
ry on them, &c. it shewes, that wee
k (if we know what we say) that they
nt the mercy of God: Better a great
le to say, Who is, I trust, with the Lord
such like, than to pray for them.

Vse. 2. Because Prayer is an accepta- 1 Thes. 5. 17.
sacrifice to God: Remember the com- Psal. 141.
ndement, and pray often, publickely, Psal. 73. 6.
ately: It is an euident note of one Ier. 10. 25.
y prophane, not to vse prayer: And the
gues of God follow such: There are
things necessary to prayer, beware
u wantest none of them: First, Faith:
thy helpe herein, remember the com-
ndement and the promise, and beleeue.
condly, Reuerence: for thy helpe this
consider the great Glory to which
thou

thou prayest. Thirdly, Humilitie: for such God giues grace, helpe thy selfe by looking into thine owne bosome, and considering thine owne corruptions & sinnes. Fourthly, Holy affections: by helpe thy selfe with the practise of Repentance, hate sinne, which dulleth our prayers, and quencheth the heate of them, Psal. 26.6. 1 Ioh. 3.22 water quencheth fire, and keep a good conscience. Fiftly, Feruency: heere thou hast two notable helpes: first, the sence of thine owne misery, in regard of sin, the punishment of it, and the malice of the Deuill which if wee consider, will make vs cry aloud, as prisoners cry to the Iudge for mercy: secondly, the consideration of the great good thou receiuest by prayer: Luk. 11.13. the Spirit is giuen by prayer: by prayer deliuerance, increase of Sanctification, glorious inward feelings, euen all good things. As Moses face shone when he had beene with God in the Mount, and as Acts 10.9. Peter was rapt in prayer: So if euer we shine in grace, and are rauished with inward feelings, it is in prayer: Lastly, be 1 Thes. 17 18. Thankfull: when we are in necessity, we Col. 4.2. haue many words, and haue neuer done: but when we haue receiued as ful bellies we haue scarce a word to say: We goe

d, as men goe to the Riuer, alwaies to
ch, and as when wee haue filled our
els wee turne our backes; so when we
blessed with our desires, we turne our
ckes with those Lepers, scarce one of
returneth to giue thankes: Wee pray Luk.17.17.
ner than wee giue thankes, because we
more affected with the sence of our
nts, than of the glory of God, and of
t wee haue receiued. Here helpe thy
e: First, by considering the greatnesse
the benefits which thou enioyest, as if
e but thy Sleep, or Sight, or such like;
n thinkest, it may bee, these are but
all things: Aske him that is blind, him
ose eyes God holds open but three or
re nights together, then shalt thou see
greatnesse of a gift by the want of it.
condly, by remembring the Command-
nt. Thirdly, because thanked-for grace
reaseth: thanks for one good turne, is a Psa.50.23.
introduction for another. Fourthly, 5.
highly esteemes of it. Fiftly, it shal be
special practise in heauen, inure thy
e therefore vnto it euen in this life, &c.

Quest. *What if wee obtaine this grace of* Mat.5.8.
sification, and continue in it? Heb.11.14

Ans. Then wee shall bee sure to haue Rom.6.22.
all life.

Explic.

Expli. There is nothing more ordinary in the Scriptures, than that such should bee blessed, which endeauour to holines which must not bee so vnderstood, though we could merit thereby Eternall life, but wee must vnderstand it as a condition, necessarily required in such) being of discretion) which shall bee saued. In which speeches is not meant to shew how a man is saued, but who they are which shall be saued.

When therefore eternall life is called a Reward, it is not meant, as though we could deserue it by our good workes, but not by our fayth; but by Reward is meant a free gift, or a gift due by couenant or promise. For there is a double reward due, or vndue and free: the first properly, the second improperly so called. That which is due, by order of Iustice, for the dignity of the worke, is properly a debt or due Reward: That also is so called which is due by fauour, and by promise. To our good workes is eternall life a reward due: not the first, but the second way: For God hath made himselfe a debter, not by receiuing from vs, but by promising to vs.

So that if you take debt, or reward

…y, we affirme, that nothing is due to …r best workes: for there are foure things …ecessary to make a worke meritorious in …e first acception of debt: First, that the …se whereby we do it, be our owne: for …e receiue it from another, it is against …son, that he that giues, should thereby …e indebted to giue more: But wee haue …e grace, but wee haue receiued it: Se- …ondly, it must not be due, or duty to per- …me it: for that is contrary to merit; …t all that we are able to doe, if it were …re, is due, in regard of Creation, and …demption. Thirdly, it must be profita- …e to him, to whom it is done: but God …e not benefited by vs. Fourthly, it must …e proportionable to the reward: but so …e not our best workes. Therefore it is …ll called of the Apostle, A free gift of …od.

1. Cor. 4. 7.

Luk. 17. 10

Psal. 16. 2. & 50. 11. Rom. 6. 23. Rom. 8. 18.

This further remember, that we teach …od workes to bee necessary to saluation: …t not as causes thereof, but as the way …reto, as Bernard sayd.

Rom. 6. 13

Qu. *What is eternall life?*

Ans. Eternall life is that glorious and …ost happy estate, in which the soules of …e Elect are in heauen after this life, and …which their bodies and soules shall bee …at

Mat. 25. 46 Ioh. 17. 22, 23, 24. Ro. 2. 10. 1. Cor. 2.

Ioh.10.28. Heb.13.14 1.Ioh.2.25 at the day of iudgement: the contr whereof is eternall death.

Queſt. *What is eternall death?*

Anſw. Eternall death is the moſt hor Luk.16.22 23. Mat.25.41 2 Theſ.1.4 ble condition in which the Reprob ſhall bee for euer in Hell, with the Diu and his Angels: in their ſoules preſently ter their bodily death, and in body ſoule together in the day of Iudg ment.

Explic. There are three kindes of li First, naturall of the body, in the vni of body and ſoule. Secondly, ſpiritu of the ſoule: in the vnion of it with G and Chriſt; whereby Chriſt is ſaid to l Gal.2.20. in vs, Thirdly, eternall of body and ſo Eph.2.17. whereby the elect liue and reigne for e more in the Kingdome of Heauen. T firſt is common to the Reprobates, w the Elect: the other two are proper to t Elect. Death is alſo threefold: Fir naturall of the body, in the ſeparati of body and ſoule, called naturall; n that it doth properly proceede from ture, for it is the effect of ſinne; but cauſe it is according to corrupt nature, the iuſtice of God. Secondly, ſpiritu in the ſeparation of the ſoule from G whereby ſinne liues and reignes in

wic

ished, being said also to be dead in sinne.
Thirdly, eternall, whereby body and soule shal be for euer separated from God and Christ, and liue with the Diuell in eternall torments; which kinde of life is called death, because it were ten thousand times better not to liue at all, in respect of themselues, than in such endlesse, easelesse and remedilesse misery.

For this terme, to liue Euer, may bee considered, either in respect of the creature as it is, & continueth by the power of the Creator, and so the wicked shall liue eternally in Hell, or in respect of the aduincts of life, or the affection which the creature shall haue toward the Creator, and the fauour of God in Christ, and so the Elect shall onely liue.

The happinesse of this estate is such, that whatsoeuer wee can loue wee shall haue, and we shall desire nothing that we haue not. God shall be vnto our Vnderstanding, a fulnesse of light; vnto our Will, a multitude of peace; vnto our Memory, a continuation of Eternity: whatsoeuer is begun in Grace, shall bee perfectly finished in Glory: wee shall see God without intermission, know him without error, loue him without offence,

and praise him without ceasing.

It is not vnprobable that wee s
know one another in the kingdome
heauen, but after a heauenly manner:
the knowledge which is gotten in
life, is seated in the minde, into the w
(being separated) no forgetfulnes can
Hierome. and therefore one said, Let vs learne
on earth, the knowledge whereof may
seuere with vs in heauen. Neither is it
probable that there shall bee different
grées of glory among the Saints; g
for the merit of Christ, but accordin
the measure of grace & godnes wro
in, and by them in this life.

In the a word, the happinesse of the
estate, and the misery of the other, is s
as no tongue is able to expresse, no h
able to conceiue: All the glory and sp
dor of this life, being scarce a shado
the glory to be reuealed: the first fr
whereof are in this life, in the peace
ioy of a good conscience, which thoug
Ro. 14. 17. bee vnspeakable, and as a Heauen o
1 Ioh. 3. 1. Earth, yet is no more, nor so much to
which shall be, than a handfull of cor
to a field of a thousand acres. So also
torments which wee can any wayes
uise to bee inflicted vpon man in
wor

world, being but a flea-biting to Hell, and sparke of that flame which the damned ers shall endure: and yet when wicked men feele the flashing of it in their consciences, in the middest of all their worldly pleasures, they are horribly confounded, as in the example of Cain, Saul, Balthasar, Iudas, and as Salomon signifies, Prou. 18. 14.

As there are but two Estates, so but two places, Heauen and Hell: As for a third place, called Purgatory, neither doth the Scripture mention it, neither the deuisers, and first Founders of it the Papists, tell what to make of it: therefore we acknowledge it not. For though the Papists haue made Purgatory an Article of their Faith, in their Tridentine Conuenticle, in the yeare 1546. the doctrine thereof being neuer before in any Councell allowed (that of Florence, Ann. 1440. only excepted) yet they haue not defined the place and situation there. But I see no reason why they which can make Accidents consist without a subiect, should not bee able to define the place of that which is no where.

Vse. 1. Seeing such torments remaine for them in Hell which repent not of their

sins, vse all possible care that thou co
not there: Helpe thy selfe against sin,
all damnable security in it, by thinki
of the torment following. In regard
thy selfe, it had beene better thou ha
neuer beene borne, than to haue thy
biding with those vgly Fiends in t
same euerlasting Fire and Brimston
Let not therefore the bitter pleasures
sinne deceiue thee: Knowest thou no
will be bitternesse in the end: The
of thy Drunkennesse, Whoredome,
ing, Pride, Sabboth-breaking, Ne
gence in the seruice of God, Conte
of the Gospell, &c. will be more bitter t
Wormewood or Gall, when the
dregges of the wine of the fierce wrat
God shall bee powred out against
for those thy sinnes. Is sinne swe
But death is bitter: remember it:
sinne, and the pleasure of it is short:
the shame and torment following
without end: and that in Hell: w
one minute of torment shall swallow
the very memory of all fore-past p
sures: Labour to thinke often of
it will be some meanes to keepe thee
thence, &c.

Vse 1. Is life eternall such a ha

[illegible]sse? then liue godly, for that is the way to it. It is our dutie to liue godly, though no reward were propounded; but when our endeuours (which yet are weake) shal bee so beyond all proportion, rewarded with such an eternall weight of glory, how should it whet on our care, and spurn vs forward to please such a God, who is so rich to them which feare him? How should it prouoke vs to labour to be entertained into his seruice, whose seruants after a little obedience heere performed, are made Kings and Queenes in Heauen for euermore? Who would not bee willing through fire and water, and all the miseries of this life, to goe to that heauenly Ierusalem, the Citie of Saints, to haue eternall fellowshippe with the Angels, Patriarkes, Prophets, Apostles, Martyrs, and all our deare friends, which haue beleeued: yea, with Iesus Christ our Princely Redeemer, in the glory of the Father? If thou hast prophanely sayd, or thought, what profit shall I haue if I serue God? See here, and be ashamed: for such as serue God shall partake of the sweetnesse of Abrahams bosome, of the delights of Paradise, of the melody of their Fathers house, of their Maisters

1. Tim. 1. Rom. 2. 7.

Ioy, that fulneſſe of Ioy of the Riuers of pleaſure for euer, of an Inheritance that neuer fadeth, but is immortall in the Heauens: where whatſoeuer we can loue, we ſhall haue, and wee ſhall deſire nothing which we haue not; where there is ſo much happineſſe, as neither the eye hath ſeene, nor heart can thinke. What mayeſt thou thinke of thy ſelfe, which liueſt ſo, as Heauen and the ioyes thereof, were not worth the while? Doſt not thou loue and labour for this tranſitory & miſerable life? Why not then much more for that which is permanent, in happineſſe vnconceiuable? Oh! if thou knewеſt the good that followeth pietie, and the terror of that death & followeth ſinne, it would make thee willing to redeeme that life, though it were with a thouſand yeares torment euen in Hell: which now is offered to thee by short continuance in holy obediente. Thou ſeeſt the way of life and death: There is great difference betweene Heauen & Hell, betweene endleſſe ioyes, and endleſſe torments; betweene the fellowſhip of Chriſt and his holy Angels, and the ſociety of the damned and the Diuells: Be wiſe, and chuſe the way of life, &c.

Queſt. *But doe you thinke indeede that*

[illegible] shalbe such a day of generall iudgement [illegible] you seeme to speake of?

Answ. Yes, I verily beleeue that God [illegible] appoynted a day wherein hee will [illegible]dge the World in righteousnesse by the [illegible] whom he hath appoynted, that is, by [illegible]sus Christ, who shall separate the Elect [illegible] the Reprobate, adiuging them to eter[illegible] Life, these to eternall death.

Acts 17.31
2.Cor.5.10.
Rom.14.10.12.
Heb.9.27.
Iud.14.15.

Explic. As the Scriptures doe infal[illegible]ly teach, that there shall be such a day [illegible] Iudgement, wherein the Church shall [illegible] crowned with eternall and full glory: [illegible] the Deuils and wicked men senten[illegible] vnto eternall Condemnation: so al[illegible] by an inuincible Argument, drawne [illegible] the Iustice of God, the same may be [illegible]cluded. It is iust that the promise of [illegible] should bee made good to the righte[illegible], and his threatning to the vngodly: [illegible]ich because it is not heere, must needs [illegible] for the iustice and truth of God bee [illegible]cuted in another world: Doubtlesse [illegible]re is a reward layed vp for the Righte[illegible]; Doubtlesse there is a God which iudg[illegible] the Earth.

2.Thes.1.6.7.
Psa.58.11.

The Iudge shall be the whole Trinity, [illegible] regard of the decree and authority; but [illegible]sus Christ the Mediatour, in regard of the

the visible Act, Promulgation, and ex-
tion of the Sentence, who shall c
from Heauen in maiesty and great gl
attended vpon with innumerable Sa
Iohn 5.22. and Angels, and in his Humane Na
27. wherein hee suffered, perfo:me the sa
Mat.25.34 pronouncing the definitiue Sentence
41. co:ding to Saint Mathews Gospell:
effect of which two Sentences are
now to be discerned in the Court of C
science: fo: the godly doe receiue here
solution and certainely, and the wic
Tit.3.11. haue their mo:tall Sentence euen in t
owne beasts, but this is secret, and
equity of it appeares not, and the pro
thinke themselues wronged: but then
mouth of all wickednesse shall be stopp
and it shall be openly manifested, that
Elect are iustly saued, and the wicked
ly damned, their wo:kes being scan
by the Bookes, and their faith and in
lity thereby appearing.

The persons to be iudged are all m
kind, small and great, who by the d
full sound of a Trumpet, shall be s
moned to appeare; neyther is it po
not to appeare; yea, the very Deuils
reserued in chaynes vnto the Iudge
of this great Day. The matters to be

Deeds, Words, yea Thoughts:
whatsoeuer we haue done in our bodies,
either ill: And for a preparation, the
heauen and earth shall be consumed with
fire: the heauens passing away as a scrole, 2 Pet. 3. 7.
the elements melting with feruent heate, 10.
the earth burning with the workes
that are therein: whereby is not meant
that the substance of the heauen & earth
shall be annihilated, but onely the figure
changed and the vanity purged out. The
comming of the Iudge shall bee sodaine;
the signes of his comming many: The
particular day and time not knowne, nor Ro. 8. 21.
to be inquired: But the day wherein this 1 Cor. 7.
shall be, shall be the last day. 31.

Vse 1. This is a singular comfort to
the Elect, that there shall be a day where-
in they shall haue righteous Iudgement:
though here they be despised and condem-
ned before men. Then also shall appeare,
the confusion of the wicked, their la-
bour hath not been in vaine. And certain-
ly, what can be more comfortable then to
be iudged by him, who is our Aduocate,
who hath redeemed vs by his blood? Let
vs therefore lift vp our heads, with trust
in him, because our redemption draweth
neere; Let vs loue, looke for, and haste to
his

his appearing, saying, and praying for
Reu.22.20 the Church; Come Lord Iesus, come
quickly.

Vse 2. This is a terrible and blacke
day to the Wicked, who haue not repen-
ted, for they must appeare before the tri-
bunall seate of Iesus Christ, there to an-
swer for all their sinnes, euen such which
the eye of man could neuer discerne: all
shall bee layd open then, and they shall
smart for all. Knowing the terrour of that
day, wee should bee perswaded. Surely
whom the remembrance of that day, of
that fire, and of that wrath, which shall
bee throwne vpon the Wicked, will not
moue, nothing will moue. The day of
Sodome was a grieuous day, but nothing
to this day, which shall bee grieuous to
drunkards, blasters, whoremongers, &c.
but specially to contemners, and enemies
of the Gospell. If thou hast beene such
2. Thes.1.8 one, how wilt thou indure the counte-
nance of the Iudge, which is euen he
whose blood, word, sacraments, ordinan-
ces thou hast despised, deriding the pro-
fessors of his Gospell? O let not this day
take thee vnawares. Preuent the wrath
which shall be then reuealed. Then it will
be too late to cry for mercy, for ỹ is a time

Iudgement. Now is the day of Saluation: if thou beest sensible of those terrors, and the hellish torments following, make good vse of it.

Qu. *But if the Soules, of the Elect goe presently after their death to heauen, and the Soules of the Reprobate to hell, what neede a generall Iudgement.*

Answ. There must bee a generall Iudgement notwithstanding, both that the iustnesse of such particular Iudgement may bee made more manifest to the glory of God, and that the whole man, consisting of body and soule, may receiue the due reward. 2. Cor. 5. 10.

Qu. *Doe you then thinke that the bodies of men shall bee restored at the day of Iudgement?*

Answ. Yes verily, I beleeue the resurrection of the bodie, according to the Scriptures. Act. 24. 15. 1. Cor. 15. 12. &c.

Expl. We are firmely to hold the generall resurrection both of good and bad; but the good shall not onely rise, though they shall rise onely to eternall life: in which regard they are said to bee the children of the Resurrection. The wicked shall also rise, but because they shall rise to receiue their full torments, they are not Lu. 20. 36.

so

so called. Both shall rise, but in a do
difference: first, of the efficient cause;
the good shall rise by the power of Ch
their head. The wicked by the powe
Christ, as Judge of quicke and dead,
Gen.2. 17. by the vertue of that Sentence: In
day thou eatest thereof thou shalt dye
death: secondly, of the end: for the righ
ous shall rise to glory, the wicked to sh
and perpetuall contempt.

And note this carefully, that those
bodies, in which both iust and vniu
ued here, shall bee raised and restored,
Dan.12.2. appeareth by the Scripture: This
Ioh.19.27. ruptible shall put on incorruption.
Ioh.5 28. that is, This same in number, as if he
Mat.10 28 clapt himselfe on the breast: Now tho
2 Cor. 5. 10. this seeme vnpossible to reason, yet
1 Cor. 15. 53. not so to our Faith: whereby, cons
ring the power of God, we know, tha
is able to restore the bodie, though bu
to ashes deuonred by wilde beasts, or
ned to dust, as he was able to create th
and all the world of nothing in the be
ning: And this the iustice of God
quires; namely, that that bodie w
sinned, should be punished, and not
ther, and that that body which hath b
tortured heere for the profession of

ne, should be crowned with glory at
last day.

The bodies shall rise the same in sub-
nce: but the bodies of the Just shall be
immortally, Incorruptible, Spirituall:
t in substance, but in quality or condi-
; not needing meanes of bodily nou-
ure, not subiect to infirmities, but
werfull, firme, strong, and impassible,
mble to moue as well vp-wards, as
ne-wards, voyd of all deformity, and
comelinesse; glorious, of perfect sta-
e; without the vse, though not with-
the difference of Sexe. The bodies Mar.13.43
the Vn-iust shall rise Immortall also, Mat.12.30
In-corruptible, but passible, to en- 1 Cor. 15.
re the due punishment inflicted vppon
m.

The manner of the Resurrection, con-
ue to bee thus: On the last day Christ
ll suddenly come in the clouds, in that
ble forme in which he Ascended, and
ll send his Angell with a Trumpet, at Mat.24.31
sound whereof, first they which are 1 Cor. 15.
shall be rayled, and then those which 31.
liuing, shall bee in the twinkling of an 1. Thes. 4.
changed. 15.16.

Vse 1. If in this life onely we had
, wee were of all men the most mise-
rable;

rable; but wee looke for a day, when
vile bodies shall gloriously rise, and
made like the glorious bodie of our
Iesus Christ; comfort thy selfe against
1. Cor. 15. 19. calamities with this: This vpheld
Phil. 3. 21. in the day of his sore trouble: So in
Iob 19. 25. troubles of the Iewes vnder Antiochus
26. 27. piphanes, Many were wracked and wo
not bee deliuered, because they looked
Acts 11. 35 a better Resurrection. Let this also co
fort vs against the loathsomenesse of
graue, in as much, as though our bo
be layd downe for a time in the dust, t
shall yet after bee restored to Life
Glory.

Vse. 2. Remember that euen that b
which thou hast vsed as a Weapon
Instrument, to Lying, Murder, Uncle
nesse, Theft, Pride, and all manner of
righteousnesse, shall rise againe: and
thou hast done in the same that
thou shouldst not; so shalt thou recei
the very same, that which thou wou
not: And if thou bee'st a Beleeuer, re
ber that that very body of thine
hath bene vnto thy soule, an Instru
of Righteousnes, and which for right
nesse sake, hath endured Griefe,
or Contempt, &c. as it hath taken

with the Soule in Mortification, and in the affliction, so shall it also pertake in the blessed consolation to bee reuealed in the last day.

Qu. *You sayd that God was the Redeemer and Sanctifier of his Church: Do you not beleeue that the Redemption, Iustification, and Sanctification, which you haue spoken of, are vniuersall, and belonging to all?*

Answ. No: I verily beleeue that those graces belong onely vnto the Church. Eph. 5.25 &c.

Quest. *What is the Church?*

Answ. By Church, I meane the Holie Catholique Church, which is the whole Company of them which are from euerlasting Predestinated to Eternall Life, and which, in time, are called by the Word, and Sanctified by the Bloud and Spirit of Iesus, and this is but one: part whereof is Triumphant in Heauen, and part Millitant on Earth. 1 Cor. 12. 12.13.

Explic. As in our vsuall Créed we are taught to beleeue the Holie Catholique Church to bée the Company of Saints, which haue Communion or Fellowship in the grace of Remission of sinnes, and Resurrection to Eternall life: So it is manifest that such onely are the Catholique Church, and that such graces are proper

and peculiar vnto them: As the Scriptures doe euery where restrayne these benefites to Beleeuers onely, and to the Church: To Beléeuers, Ioh. 3. 16. and 5. 24. and 6. 40. 47. Acts 10. 43. Ioh. 12. 46. Rom. 3. 22. Gal. 3. 22. To the Church: Mat. 1. 21. Ioh. 10. 15. and 15. 13. & 17. 9. 19. Now whereas in diuers places, the Scripture speaketh with a generall note: That Christ dyed for all, and that God loued the World, and such like: Such places must be vnderstood, some of the sufficiency of Christs death for all, not of the Efficacie, which is onely to Beleeuers: Some of a precept vniuersall, whereby all are commanded to beléeue: Some of the publique Ministery of the Word, whereby grace is offered to all: some collectiuely, to signifie that ỹ benefit of Redemption extends it selfe to Gentiles as well as to Iewes: or distributiuely, signifying that some of all Nations, Conditions, Ages, Sexes, haue that benefit, not that euery singular of all kinds, but the kinds of all singulars, are made partakers thereof. So then, not the world, that is, not euery man and woman in the world, hath interest in the blessing of Christ, but only the Elect of God.

m. 1 1. 7:

This Church is called Holy, partly because it is cloathed with the righteousnes of Christ imputed, and partly because it is governed by the Spirit of Christ, by the which every member thereof is quickned, and made able in some measure, in truth, to hate sinne, and to loue, and follow that which is good: It is called Catholique, that is Vniuersall; because all the Saints and Elect, of al times and places, doe belong vnto it, as to one Body: And that we professe to be One, because there is one Head, which is Christ, one Body, one Spirit, one Faith, one Hope, Ephe. 4. 4. one Loue, &c. Part whereof is now in heauen triumphing, which are the soules of the Saints departed; and part fighting and Militant here on earth, in the Spirituall warfare, against the world, the flesh and the diuell.

Vse 1. All happy-making promises are made onely to the Church; All shall not be saued: labor to be of ỹ number, whose are the promises, if thou wouldst be saued.

Vse 2. It is a great comfort, that of all sorts of men, some are of this Church, which is washed with the blood of Iesus, the Gentile as well as the Iew, the Seruant as well as the Maister, the Poore as

well as the rich: For there is no respect of persons with God, but in all Nations such as feare him are accepted, be they one
Act. 10. 34. 35. or other: As God respects none for their riches or great place, so he reiects none because they are poore and base: Indeed in this World the poore haue the least part; but in Christs benefits, the Beggar (beleeuing) hath as large and good right as the
Ioh. 18. 36. King: For wee are Citizens of a Kingdome which is not of this world: God is not onely the God of the Mountaines, but of the Vallies also: And the Spirit bloweth where it listeth: yea, many times
Iames 2. 5. God breatheth Life and Grace on a poore contemptible wretch (as the world accounts) as on Lazarus, and passeth by such as go in veluet coates, as Diues. Remember, Christ is not thine, because thou art rich, or great, or beautifull, but because thou beleeuest. It is faith makes the poore Beggar as rich in Christ, as thy selfe: for God hath chosen the poore also, to make them rich in Faith, and partakers of his Kingdome. Art thou rich? despise not the Beggar or poorest beleeuer, who if thou beleeuest not, is better then thy selfe: and though in the things of this life (according to Gods Ordinance) thou hast the

part of him, yet in Christ he is thy equall: for in Christ there is neither Circumcision, nor Uncircumcision, bond, nor free, &c. Col 3. 11. Art thou rich? Labour to be rich in faith, rather then in gold, for thou and thy money may perish, but by faith thou shalt be saued. Art thou poore? Comfort thy selfe: Thou hast a right in a heauenly inheritance, where thou shalt equally share with the greatest King, and let it prouoke thee to so much the more care to please him in all things, who hath chosen thee so base, and called thee so vnworthy.

Vse. 3. The Church of Christ is a holy Church: Marke then. If thou beest not holy in heart and affections, in life and conuersation but a prophane wretch, thou art also a damned wretch, if thou so continuest thou art no part of this Church, for Christ hath chosen vs that wee should bee holy, and hee hath called vs with a holy-making calling: Examine therefore thy selfe. The Church, by Salomon, is called a Garden enclosed, full of the sweetest Flowers and Plants: Now if thou beest a Blaspemer, a Lyar, a backe-biter, &c. If these bee the flowers which grow in thy Garden, thou art the Deuills dunghill, thou art none of the Church: The

for Transf.

Ephe. 1. 4. 2. Tim. 1. 9 Cant. 4. 12 13.

Church is called a Doue vndefiled: thou béest filthy, vncleane, a Fornicator, a Strumpet, an Vsurer, an Oppressour, Couetous, Cruell, Vnmercifull, &c. Thou maist be a member of the Kite, Vulture, or rauenous Cormorant, but not of Christs spotlesse Doue, which is his Church. The Church is the Body of Christ. If thou béest a Drunkard, Ryotous, a breaker of the Sabaoth, a contemner of Religion, and such as doe professe it, &c. thou art a limbe of the Diuell, not a member of Christ, vnlesse thou wouldest make the Body of Christ a monstrous body, like the Image of Nebuchadonosor, which was part of Gold and Siluer, part of Iron and clay. Remember then Christ is the head of his Church, if thou receiuest not grace from him to sanctification, thou art none of his. Christ is the King of his Church, out of ỳ Church the diuel raigns. If thou obeyest not Christ but the diuel, how art thou then Christs? Nay, how art thou not the Diuels?

Quest. *You say that the Church is a company of such which are predestinated to eternall Life: What meane you by Predestination?*

Ans. By predestination of men, I meane the eternall purpose of God concerning

Man

Man-kind fallen and corrupted, whereby, for the ſetting forth of his glory, he appointed ſome to ſaluation, with the means whereby they ſhould obtaine the ſame, which is called Election; and ſome to damnation, which is called Reprobation, *Rom. 9.* throughout the Chapter. 1.Theſ.5.9.

Qu. *What is Election?*

Anſ. Election is the moſt free and eternall Counſell of God, whereby hee chooſeth ſome, which were ſalne in *Adam*, and predeſtinateth them to grace and glory by Ieſus Chriſt. Luk.10.20 Rom.8.30. & 9.11.& 11.5.

Qu. *What is Reprobation?*

Anſw. It is the moſt free Counſell of God, whereby hee determined, not to chuſe, but to paſſe by ſome, fallen in *Adam*, and to leaue them in their guiltineſſe and corruption, and in the end to condemne them for their ſinnes. Rom.9.11 12. 2.Peter 2.9 Iude 4.

Qu. *Do you then thinke that men were ordained to life or death before they were borne?*

Anſ. Yes verily that I doe. Rom.6.11.

Queſt. *Doth not this bring in a neglect of all goodneſſe, and make for them which ſay; If I be predeſtinated to life, I ſhall be ſaued whatſoeuer I doe; If to death, I ſhall bee damned in like manner therefore I will liue as I liſt?*

Anſ. God forbid: For wee teach that

men are not only predestinated to the end, but also to the meanes. They which are ordained to Life, beeing also ordayned to Grace, whereby they obtaine it: and they
Ephe. 1.4. that are ordayned to death, being also ordayned to be left in their corruption, that they may be damned.

Expl. That there is Predestination, which is an ordayning of a thing, to this, or that, before it bee extant, appeares in the doctrine of the Prouidence of God. And that it is to bee referred to men in the two branches of it, Election and Reprobation, is manifest in the Answers. To deny it, were to deny that wisedome in God, which wee attribute to wise men, who thinke of nothing, but to some ends, which they haue before propounded in themselues: Much more doth God determine a forehand, what hee will doe, and why: appointing euery thing the fit vse to which it shall serue, and the certain end to which it shal attayne, with the meanes leading thereto.

This doctrine is to bee taught in the Church soberly, and discreetly according (not to the curious inuentions of Men) to the Scripture, in as much as the wisedome of God hath reuealed it, and

...we are bound to take knowledge of it. And because it is the very foundation and ground-worke of all our certainty, and assurance in Christ, concerning heauenly things. Deu.29.29

The order of Predestination I take to be this. First, that God first purposeth his owne glory, which is the vtmost end of all things, then for the effecting hereof, that hee purposeth to create the world; and in it man, whom he purposeth to create perfect, but mutable; to suffer him to fall, and all Man kind in him; and then out of Man kinde fallen to chuse some in Iesus Christ, to manifest the glory of his mercy in them, and not to chuse the rest, but to leaue them in their guiltinesse and corruption, to manifest in them the glory of his Iustice: For as it is Mercy to be elected in Christ, and so saued: So it is Iustice to bee reprobated and forsaken. Here remember, that though we cannot speake, write, or conceiue of the Will of God herein, but by setting downe one thing after another; yet there is no such thing in God; but after an incomprehensible manner, he doth will all these things at once.

We say that Election and Reprobation,

on, are the free Counsell and Purpo[se] God, &c. Because we are stedfastly to a[c]knowledge, that the Will of God is the first & principal moving cause of al things. For nothing can be, but God willing it to be, either by effecting it, or suffering it.

I make the Subiect of Predestination in Election and Reprobation, to be Mankind fallen and corrupted. Which I suppose, in the vttermost of my weake vnderstanding, to be the safest and plainest way in this intricate, and weighty Point. Which mine Opinion, I will bee bold to set downe; and to proue, as briefly, and plainly as I can, willingly, and with all due respect, submitting my selfe in this, and in all the rest, to the censure and iudgement of the Learned; according to the Scriptures: I conceiue then that in Nature, first God willeth a thing to be, before he ordaineth it to this or that end: I doe not say that a thing must be extant before God determine of it, but that God willeth it to bee extant, else Gods decree should be of nothing, in as much as that God will it, there is not, nor can be any thing. Then I would argue thus: When God considered Man-kind in Election & Reprobation, hee considered him, either standing

...ning in his created perfection, or falne ...n it: not ſtanding: therefore falne.

The ſecond propoſition; that God conſidered not man ſtanding, is proued by the whole tenor of the Scriptures wherein God promiſeth to ſuch as ſtand, ſo long as they ſtand, the continuance of his fauour, and therefore not to forſake them: how ſo to promiſe, and yet while they ſtand to decree to forſake them, and that to damnation: I ſee no wayes to reconcile, and to ſaue the honour of the Truth of God. If any ſhal ſay, that ſuch promiſes are made onely to ſuch as are called: I flatly deny it: In as much as vnto Adam ſtanding in his integrity ſuch promiſe was made, inclusiuely in the prohibition, Gen. 2.17. according to the nature of all Commandements. The prohibition or Negatiue including the precept, or Affirmatiue; and the threatning againſt the ſin, including the promiſe to the obedience: and contrarily. If the abſolute Soueraignty and power of God be pleaded. I anſwer: That the argument followeth not from the Power of God, vnleſſe they can ſhew the reuealed will of God, for it in his word; which I am perſwaded is impoſſible to be done, though they ſhould Gen. 2.17.

be

bs ſuffered to inſtance in their owne
cluſion. I doe acknowledge an inf
power in God to doe what hee will:
an infinite Right and Authority to b
that power into act: But ſuch a Po
or Right, which impeacheth or fight
with any other of the Attributs of G
is not to be granted.

If you aske, whether when God
made man perfect, he might not out o
abſolute Right haue brought him to
thing? I anſwer: Yes: Euen as
Potter hath power to dash in pec
veſſell which he hath framed. But if
aske me, whether, when God hath
man perfect, hee hath not power out o
abſolute cõceiued right, to reprobate
hate him, and to ordaine him to Da
tion while he ſtandeth in his vpright
First I admonish my ſelfe and oth
not to preſume to vnderſtand aboue
which is meete to vnderſtand, but to
derſtand according to ſobriety: and to
Ro. 12. 13. mẽber that ſecret things belong to G
and things reuealed to vs. Secon
Deu. 29. 29 I anſwer, that as it is great preſumpt
for the Creature, to determine the R
of the Creator; ſo it is no leſſe boldne
to aſcribe a right or power vnto him
agre

...able to his reuealed will. And there-
... I affirme, that vnlesse it were to bee
...ed, that God hath reuealed that hee
... vse such an absolute right, that it is
... to be affirmed nor inquired.

Further, against the pure Masse, or
... standing in his goodnes, it may thus
...declared. First it is vndeniable, that
... vtmost end of Predestination, is the
...y of God in the manifestation of his
...cy in Election, & in the manifestation
... his Iustice in reprobation. Second-
... it is certaine, That the end mouеth
... Efficient or Agent: and that so farre,
... as it moueth, it selfe is in the kinde,
... nature of an Efficient cause. From
...e it euidently followeth, that Electiõ
... act of Gods mercy, and Reproba-
... an act of his Iustice, which is neuer
...hout desert, as the other excludeth de-
... So that as it is mercy, not onely that
...y which are elected, are saued, but also
... they which are saued were Elected:
... is Iustice not onely that they which
... reprobated are damned, but also that
...y which are damned were reprobated.
...Besides, if God considered man stan-
...g, then the forsaking of Adam is the
... act of Reprobation, which cannot be,

because

because then the Elect should be rep-
ted, because they were all forfaken
Adam. Therefore when God consid-
mankind in election and Reprobation
considered them not standing. And
much for the proofe of the second Prop-
tion: now we will proue the First m
taining the corrupted Masse, and not
Naked, to bee the subiect of Predes
tion.

The first Proposition was; tha
Election and Reprobation, God con
red man either standing in his cr
perfection, or fallen from it. The tru
this is grounded vpon the Rule be
mentioned, namely, that God will
thing to be, before he ordaine it to th
that particular end. Euen as euery o
is before the act which is about the sa
But man neuer was but in an Esta
holinesse or sin; therefore in one of t
Estates to be considered. They ther
which deny this Proposition, holding
naked Masse, must proue that there
such an Estate of Man: which I am
is impossible. I would not therefor
firme that the naked Masse is the
iect of Predestination; or that God
sed by men onely as they were

not as they were corrupt.

Further, it may be thus argued against the Naked Malle. The subiect of Gods Predestination is not a mere Notion: But the Naked Malle is a mere Notion: Ergo the Naked Malle is not the subiect of Gods Predestination. I know it is possible for vs to abstract Man from his godnesse, or ill qualities: but it is only in conceite: But that God predestinated a conceit of Men, or Notions only of Men, I thinke was neuer yet affirmed.

Besides, it is agréed on all sides, that the first act in Reprobation, is a purpose to passe by, or to forsake. From hence I would thus reason. In the execution of the Decrée man is passed by as hee is corrupted: Therefore (for the agrément of the decrée and the execution thereof) when God did decrée to passe by men he so considered them. If any shall affirme, against the first part of this Argument, that the first act of Reprobation in the execution of the Decrée, is the forsaking of Adam in his integrity and the permission of the fall. I answere that it cannot hold: Because that this passing by, or denying of grace is spoken in relation to some grace that is followed on the Elect, in which respect the

Repro-

Reprobate are passed by. But there is grace opposite to the permission of the bestowed vpon the Elect. Therefore permission of the fall, is not the iust ca Reprobation; but it inuincibly follow hereby, that the Decree of the permis of the fall, is in order of nature before Decree of Election and Reprobation.

Moreouer, S. Paul sayth, In whom (t is Christ) he hath chosen vs: that is, sa M. Beza, he hath purposed to chuse. Fr hence I thus dispute. The consideratio of sinne in the Diuine vnderstanding before the consideration of Christ to our Mediator and Head. But the con deration of the predestination of man not before the predestination of Chr Therefore the consideration of the pr stination of man, is not before the co deration of sin. The proposition is pla because Christ was appointed for the king away of sin. And as (a) M. Beza ex lently saith in the place before quoted, is necessary that the ordination of the medy should be after the consideration the disease. The Assumption or Minor manifested by this Scripture. That wh God purposed to elect vs, he purposed elect vs in Him: not out of him. Wak

(a) Bez. Ann. in Eph. cap. 1. v. 4. *Necesse est vt remedij ordinatio sit morbi consideratione posterior.*

Ch

Christ not onely the foundation of the execution of the Decree of Election, but of the very making it. And it is the opinion of * Polanus, that Christ was elected to be our Head, before we were elected at all. And to this effect Master Caluine seemeth to me to expound the place of Paul to the Ephesians. When Paul (* saith he) teacheth that we are elected in Christ before the foundation of the world, he taketh away all respect of our worthinesse: and it is as if he had said, Because in the whole seede of Adam the heauenly father found nothing worthy of his Election, he turned his eyes vpō his Christ, that he might chuse as members out of his body, those whom he would take into the fellowship of life. Againe, it is mercy to bee elected. But mercy presupposeth misery. And so * M. Beza saith, Mercy sheweth that the miserable were elected. And so are his signification of the words in Greek vsed in place of the Romans which are translated, shewing mercy, and hauing compassion *. Also thus, Reprobation is an act of Gods Iustice, but without the consideration of Sinne there is no act of Iustice. Therefore

* Amandus Polanus *in Analy. Mal. cap. 1. v. 2. Si in abello de Præd. Electio (inquit) est 1. Christi. 2. vnitorum Christo, & paulo posti Caput dari oportuit prædestinandū ad salutem; in cuius ordine, perfectione, & vertute, prædestinandi consisterent.*

* Caluin *Insti. li. 3. c. 22. sect. 1. Paulus cum docet nos in Christo electos, &c. proinde est ac si deceris, quoniam in vniuerso Adæ semine, &c. in Christum suum oculos vertisse, vt tanquam ex tuis corporis emembra eligeret, quos in vita con-*

...sumpturus erat. Ro. 9. 15. 16. * Bez. *An. in c. 9. ad Rom. v. 15. Misericordia miseros electos, fuisse ostendit.* * Ἐλεήσω οἰκτειρήσω.

without the consideration of sinne there is no reprobation. If any shall distinguish of Gods iustice, that it alwayes sign ifieth not his distributiue Iustice, but sometimes the vniuersall Rectitude of his Nature. I answer; that so it cannot be vnderstood here; for then we might say it were Iustice to be elected, which the scripture saith not. And it is a Iustice opposite to Mercy, but in a generall sence it includeth mercy also.

Or thus: The decree of Reprobation is a decree penally to forsake. But without the consideration of sinne no man is penally forsaken: Therefore without the consideration of sinne, there is no Reprobation. Of the second proposition there is no doubt: and the first is grounded vpon a distinction receiued, & acknowledged on all sides, which is, that desertion is either of tryall or punishment. A third is not found: But reprobation is not a desertion of tryall: for thus are the Elected also forsaken. Therfore it is a forsaking of punishment. Of which is the Rule: They who are forsaken of God, do first forsake God.

A deo deserti deum priores deserunt.

And if Testimonies of learned men were in this case, either to be numbred or pondred; the opinion of the corruption

Masse must needs be the truth. For first Augustine seemeth directly to haue bene of this minde: who comparing mankind in Election & Reprobation to two debters, inferreth this, that All mankinde is a Masse of sinne, endebted to the diuine Iustice: which Debt whether it be exacted or pardoned there is no iniquity. And in another place: Out of the same whole Masse damned originally, God as a Potter hath made one vessell to honour, another to dishonor. And againe: The whole Masse oweth punishment: so that if damnation should bee rendred to all, it should not vniustly bee rendred: which clause if God hath elected before the consideration of the fall, cannot stand: for it is iustice with God to saue them which hee once hath elected: and therefore it could not be vniustly done, in regard of his prouidence, if they should be damned.

Aug. lib. 1. ad Sim. q. 2. Vniuersum Genus humanū, vna quadā massa peccati, supplicium debitū diuinæ Iustitiæ, quod siue exigatur siue donetur nulla est iniquitas. Idem de Ciu. Dei l. 15. c. 1. Ex eadē massa tota damnata originaliter, Deus tanquam figulus fecit aliud vas ad honorem, aliud ad contumeliam. Idem lib. de natura & gratia. Vniuersa massa pœnas debet, & si omnibus damnationis supplicium redderetur, non iniuste procul dubio redderetur.

Gregorie, cited by M. Perkins in his Treatise of Predestination, sayth; that God being a iust Creator vnto all, after an admirable manner hath fore-elected some, and forsaken others in their corruption.

Greg. com. in 1. Reg. cap. 4.

Angelome also affirmeth: That Christ in his secret dispensation hath out of an

Angel. in 1. Reg. cap. 8.

vnfaithfull people, predestinated some to euerlasting liberty, quickning them of his free mercy, and damned others in euerlasting death, in leauing them by his hidden iudgement in their wickednesse.

a Calu. Iust. lib. 3. c. 23. sect 8. *Quia non indignos fuisse, certum est qui in eam sortem predestinarentur, iustissimum quoque esse interitum quo ex prad. subeunt, aque certum est.*

a Caluine that thrice reuerend Man, in this purpose plainely concludeth, that the perdition which the wicked doe vndergo through predestination, is most iust, because they are not vnworthy to bee predestinated to that condition.

b Per. Mar. com. in Rom. cap. 9.

b Peter Martyr vpon the ninth to the Romanes, is directly of this minde, and so expounded and applieth S. Augustine.

c Gal. Oleuiani *nota in Epistolam ad Rom. edita.* Theod. Bez. in v. 11. c. 9. *Electio est aternum Dei statutum, quo proposuit certos quosdam homines, suo tempore producendos, & opera Diabuli, in peccatum & mortem vna cum alijs voluntate libera, lapsos liberare &c.*

c Oleuian witnesseth the same, in his definition of Election. Election (sayth he) is the eternall and immutable decree of God, whereby he propounded freely to deliuer from sinne certaine men, in their time brought forth and fallen, and those to be separated from the filthy sinke of the rest to ingraffe into Christ, &c.

d Gualter also speaking of the election of Iacob: It must be so (sayth he) that the decree of God may remaine firme, of which no other cause can bee render-

d Rod. Gual. *Archetyp. Hom. in Epist. ad Rom. c. 9. in v. 10. 11. 12. 13. Non aliter fieri, vt Dei decretum ratum maneret, cuius non alia causa assignari quam libera Dei voluntas, qui ex perdita humani Generis Massa suos eligere statuit, & eosdem efficaciter vocare, &c.*

then the freewill of God, who out of the lost and vndone masse of mankind would chuse his, and them effectually call.

Pareus most strongly auoucheth in diuers places, that the corupted masse is the subiect of Predestination, as the learned well know one place shall serue for many.

There are two Acts (saith hee*) of the diuine good pleasure of Election, both of them positiue and meerly of good will: The first, of hauing mercy vpon some out of the Masse of Perdition: The second, of directing them to eternall Life in Christ. For the obiect of Election was the damnable masse of man-kinde, in the which that God might attaine the end which he propounded, namly, the glory of his mercy and iustice: he decreed this way and order of meanes; first, to make man according to his image: secondly, to suffer man so made to be tempted, and to fall into sinne and death: and then mercifully to chuse some out of man-kinde so fallen,

* Pareus comment. in Epistol. ad Rom. cap. 9. & Decur. Collegior. Theolog. col. 1. disp. 10. & col. 2. disp. 14. & col. 4. disp. 6. & col. 7. disp. 6. & col. 9. disp. 3. vbi hæc verba. *Actus diuini huius beneplaciti (nempe electionis) quasi duo sunt: vterq; positiuus & mere* εὐδοκητος *1. aliquorum ex massa perditionis miserendi: 2. Eus-*

...ad vitam aternam in Christo dirigendi. Electionis quippe obiectum erat damnabilis massa humani generis, in quo Deus vt finem propositum (misericordiæ & iustitiæ gloriam) consequeretur hanc viam & ordinem medijorum decreuit: vt initio hominem conderet ad imaginem suam: conditam permitteret tentari & labi in peccatum & mortem ex lapso genere humano aliquos misericorditer eligeret, quos per media infallibilia, ad salutem aternam dirigeret, reliquis in perditione reliquis, & iuste propter peccata damnatis.

whom by infallible means he might bring to eternall life; the rest being left in perdition, and iustly damned for their sinnes.

Bucanus is very direct for the corrupted masse, * in his definitions of Election and Reprobation; and also where he hath these words. Election (saith he) is of them which are vnclean and wicked in the sight of God: for he chose vs, that we should be holy and blamelesse, Ephes. 1.4. And seeing that he chose vs before the making of the world; it must needs bee that God set before him all men which were to bee: and considered them as they were to bee wicked and cursed: and that so he chose some out of the common masse and sink of men freely for the good pleasure of his wil, leauing the rest in sinne, and vnder the curse.

* Tilenus is also wholly this way, who sheweth this to bee the order of Predestination; namely, that God first purposed the manifestation of his glory: and then appointed to bring the same to passe

* Bucanus loc. cum, lo. 36. de præd qu. 15. & 34. etiá qu. 20 Vbi hæc verba. *Electio est immandorũ & impiorũ in conspectu Dei aloget enim vt sinus sancti & inculpati.* Ephe. 1.4. *Cum ante elegerit ante mundi constitutionem, efficetur, deũ omnes homines futuros ante oculos sibi proposuisse, & quatenus futuri erant impij & maledicti, eos etiã ita considerasse; atque ita quosdã ex hominum cõmuni massa & collume, rosque gratis pro beneplacito voluntatis sua elegisse; alijs in peccato & maledictione relictis.*

* Tilenus Syntagm. disput. Theolog. Editionis secundæ par. 1. disp. 19. Thes. 2. *Deus proposuit sibi primũ gloriam suam illustrare s Deinde constituisse, Angelorũ, & hominũ silicet ad imaginẽ suam conditorũ, sed ex hoc fastigio prolapsorum electione, & reiectione id potissimum efficere:* Et Thes. 11. Eiusdem Disp. *Reprobos, dum reprobat, vt iam corruptos, considerat:* plura etiam ibidem vide in eandem sententiam.

by the election & reiection of Angells, and men, made at first according to Gods Image, & afterwards falling from the same. Also he directly affirmeth, that while God reprobateth the reprobate, he considereth them as euen then corrupt. Whereas in the same disputation he maketh the creation of man according to the image of God, & the fall &c. to be meanes whereby God, bringeth to passe his counsell of Predestination. And therefore that the purpose or decree of Predestination, is before the decree of the creation & of ỹ fall. The answer is ready, namely, that the meanes are to be distinguished: some are meanes of preparation, of which sort are the creation and fall: some of execution, of which sort are the rest by him there set downe. Thes. 28, 39.

Doctor Willet, a learned man of our own Country, after a great deale of paynes in searching into this point: hauing before published his opinion otherwise; doth at ỹ last rest in this of the corrupted masse, as the most safe to answere all obiections of aduersaries, and as the vndoubted truth. D. *Willet* in his Hex. vpon the Epistle to the Romans ca. 9.

I could also alledge Polanus, and Kickerman, with others, but these witnesses are sufficient. Now whereas some obiect that Iacob and Esau were predestinated Rom. 9. 11.

before they had done either good or ill, and that the originall sinne, and so the fall to be excluded.

I answer, denying the consequence: Because in that place the Apostle dealeth only against Workes which should be done after they were borne, which the Iewes stood much vpon: as the very words themselues, and the consent of all Interpreters doe declare.

Rom. 9. 15 16. 17. 18.

Some obiect, that Paul attributeth Election, and Reprobation, to the will of God onely: and so they conclude that sin is not the cause of the decree.

Bez. Ann. in Ep. ad Rom. ca. 9. & 15. *Si quis reget eum hos potius quam illos amori distinguis, reuocat nos Paulus ad ipsius voluntatē, &c.*

First, I desire that it may bee obserued that properly in that place Paul rendreth a reason, not of Election and Reprobation, simply considered, and seuerally, but relatiuely, as namely, why Esau should be rather reiected then Iacob, seeing both are of a like condition; and so Master Beza expoundeth, though I deny not but by good consequence the other also may thence be euinced.

Secondly, I willingly graunt all, for though I hold the corrupted Masse to bee the subiect or obiect of Predestination: yet I also hold that the corruption is not the cause of the decree.

And

And here it is to be noted, that whereas in the writings of many learned men, treating of this poynt, these phrases are often vsed, that God elected and reprobated, without any respect of sin: that such manner of speaking may conueniently be thus interpreted, namely, of the respect of actuall sinne, as Pauls meaning is in the 9. to the Romanes, or in respect of sin actuall or originall, to be the cause of the decree.

Farther, some thinke that Pauls attributing reprobation to the absolute power of God, conuicteth our assertion of ỹ corrupted Masse. To them I answer: First, that I acknowledge God to haue an absolute power ouer his creature, to doe with it what he wil, as I haue before declared. Rom. 9. 20 21.

Secondly, that this opinion is so farre from diminishing it, that it doth more illustrate the same. For it is more to decree ỹ saluation of some that deserue in themselues to be damned, than to decree the salnation of them that deserue nothing at al.

Thirdly, the Text nothing conuicteth my opinion: The meaning whereof is briefly this: The Apostle had before shewed, that God hath mercy on whom hee will, and whom hee will hee hardeneth, ver. 18. Hence the Reprobates say:

If this be so, why are wee then reproued? And why doth God complayne of vs for breaking his will? If he would haue giuen vs grace, wee also would haue beleeued, verse 19. To this S. Paul answereth: First, by a seuere reproofe, ve. 20. Secondly, by a iust argument from the power of God, verse 21. Where the Apostle amplifieth the power, that is, the right and authority of God by a similitude taken from the Potter: wherein is a comparison from the lesse to the greater, thus: If the Potter haue power of the naked lumpe, to make a vessell to honour or dishonour, as he pleaseth? shall not God much more haue power of a corrupted lumpe to make vessells of wrath?

Whereas therefore Maister Beza and some other are flat contrary to this my opinion and Exposition: I doe confesse, that I neuer without trembling dissent from that and other worthy Men: neyther durst I in this, but that many euident reasons swayed mee vnto it, besides the cloude of learned men bearing witnesse thereunto.

And because no man is free from error, I hope it shall bee no imputation to mee, to cleaue rather to the truth,

than

than to the authority only of men, though never so learned.

I doe willingly reuerence that most worthy man, and I humbly thanke GOD that euer I saw his workes: but I doe thinke that to haue befallen him in this matter, which befell some of the Fathers in some matters in their times. For before the Pelagian heresie, when the Fathers had to doe with the Manichees, (which could not distinguish betweene the substance and Nature in Man which is good, and the workes of GOD; and betweene the sinnefulnesse thereof by the transgression of Adam:) they spake the lesse warily, and deliuered some things in the commendation of Mans nature, which were not sound, as the learned know.

Euen so maister Beza, and other worthy men, very earnestly hauing to doe against such Sophisters, which hold foreseene faith and infidelity to be the causes of Election and Reprobation, are carried to the defence of the naked or pure masse, because those opinions might seeme the more strongly to confute that error. So that euen as he who goeth about to right a young Plant that groweth wrong, doth

many

many times, by often bending, make it grow wrong on the other side: (as Basile saith (so I iudge it to haue falne out herein. Now whereas master Beza, and some other learned men from him, expound the Potters lumpe, of the vnformed and naked lumpe of mankinde: it can no waies agree: For first, the Potters Masse or lumpe, though naked, is a thing really extant, and being by it selfe, though it neuer receiue any further informing, and though the Potter make neuer a Pot of it: But the naked masse of mankinde, is not a thing really extant, but only in imagination. Therefore the drift of the Apostle is not so to compare the same.

Secondly, if the Potters lumpe, should signifie the naked lumpe of mankinde, then it should follow by the similitude, that GOD out of the naked lumpe, did make some good and some bad: when we know that out of that conceiued lumpe all were at the first made good in Adam. But if you vnderstand it of the corrupted masse, it sweetly holdeth, that as the Potter out of the same lumpe of clay maketh one vessell to honour, another to dishonour, so God out of the same lumpe fallen, maketh some (in themselues corrupt)

vessels

vessels of honour, and appoynteth some to dishonour.

And thus expoundeth Pareus, in his Commentary vpon the place, affirming farther, that the Exposition of the naked masse is too curious and not sound; and that it is better a great deale to vnderstand it of the corrupted.

Pareus in explic. dubij 17. cũ 9. ca. ad Rom. *Aliqui in formam humanam generis materiam notari putant: sed hoc nimium subtile est neq; solidum. Multo simplicius est massam hanc de natura corrupta accipere.*

Peter Martyr also noteth, that where mankind is compared to the Potters clay it alwaies noteth his abiect and miserable estate, & so also he most excellently applieth the similitude of the Potters clay which is brought by the Apostle. The matter (sayth he) which the Potter vseth, is so base and abiect, that if any beautifull vessel be fashioned thereof, which is destinated to an honourable vse, it is to be attributed to the industrie and Art of the Potter. But if of the same Clay baser vessells be made, the stuffe or matter cannot complayne of wrong; for the very nature of it is most abiect, &c. But if a Gold-smith should out of Gold frame or fashion a vessell to dishonourable vse, hee might worthily bee accused for handling so pretious matter so vnworthily.

Pet. Mart. Comment. in Epist. ad Rom. cap. 9. v. 21. prope finem.

S. Paul therefore considered man after sinne to bee made so abiect and vile, that

that if by the election of God, hee bee advanced to the dignity of eternall glory, we ought to ascribe it not to the excellency of his nature (which is now most miserable in regard of sinne) but to the chiefe worker, which is God. But if any in the divine election be passed by, and made a vessell of wrath: he cannot notwithstanding accuse the predestination of God, as though he had beene cast downe below his desert. Thus far Martyr.

If any against this exposition, shall object that God maketh vessells of wrath, but if the corrupt Masse be understood, he should finde them made: First, I deny the consequence: For a man fallen in Adam is then made a vessell of wrath, when God decréeth his reiecting and punishment. Secondly, I am perswaded that neither M. Beza (whose obiection this is) did euer think, nor any sound diuine euer affirme, that God maketh out of the naked lumpe vessels of wrath, as the Potter out of his lumpe vessels of dishonour.

Bez. ann. in Epist. ad Ro. cap. 9. v. 21.

And whereas M. Beza farther obiecteth, that the holding of the corrupted Masse iniurieth the wisdome, power, and constancy of God.

I answere. It doth, so indéede, that

y man should hold, that till Adam was
allen in time, God did not decree the ele-
tion or reiection of men. Which opini-
n I vtterly abhorre, and Maister Beza's
interpretation holds onely against that, as
ye learned by loking the place may easily
perceiue.

Wherefore to hold the corrupted Masse,
s most agreeable to the truth, as being
ounded fitly vpon the Scriptures, and
witnessed by many most learned and indi-
ious Diuines, and not needing (as doth
e opinion both of the naked and pure
asse) any fine and curious distinctions
vphold the same. Which indeede also
th best stoppeth the mouth of Repro-
tes, and taketh away all reasoning frō
em: when they must acknowledge that
ere was matter in them deseruing Re-
obation by the fall of Adam: and best
tteth forth the rich grace of God to the
ect, the Vessels of mercy, when they
ll consider that there was matter in
em also deseruing reprobation.

To conclude, Election, & Reprobation,
y be considered either absolutely, as ẏ
od elected or reprobated these: or rela-
uely, that he elected or reprobated these,
d not these. If you aske why God ele-

cted

cted these: I answere, that his sole will without any the least respect in the creature, was the cause of it: If you aske why God elected these, and not those, as Iacob, and not Esau: I answer after the same manner. If you aske why God reprobateth those rather then these: I answer as before, that there is no cause thereof in the creature, but onely in him, which is his will. If also you shall aske why did God reprobate these: I answere, that his will also is the onely cause thereof in this sense, namely, that it was in Gods free power notwithstanding sin to elect, or not elect, to reprobate, or not reprobate: For God was not compelled by the sinne hee considered in man to reprobate him, for he might haue elected the same man in Iesus Christ, if he had pleased. And to this we adde, that in reprobation of these God had respect to mans sin (not actuall infidelity or sinne, but originall) not as a principall efficient, or as a cause first moouing, for God might haue not reprobated, if he had so pleased: but as a cause subseruing reprobation, or as a necessary condition in the obiect, without which God will not reprobate any. For neither doth God in time deny his grace to any, but

those who deserue to bee denied: neither decrees he before time to deny it, but vnto such. And whereas some will say, an vniuersall cause bringeth forth an vniuersall effect: If then sinne be vniuersall, why is not Reprobation? I answere, that an vniuersall cause bringeth forth such effect actually, if it be not hindered by a superior ouer-ruling cause. And so I yeild that it is the nature of sin to deprive all of grace and glory; and would haue this effect vpon all man-kinde, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his bottomlesse mercy to accept of some, and to elect them in Christ. Rom. 3. 23.

Vse 1. Beware of searching too farre into this deepe, without the light of the Word: The plaine way is the safest, and in as much as the Scripture hath more sparingly spoken of Reprobation than Election: Do thou labour more to make thy election sure vpon good grounds, than to conceiue euery quiddity of men concerning Reprobation.

Vse 2. If thou findest vpon good grounds, that thou art elected: for euer acknowledge the rich mercy of God vnto thee: who wert deepe enough in Adams

transgression to bee damned; if God had not of his free loue discerned thee: therefore let it binde thée to all humility (seeing thou hast receiued all) and all thankefulnesse to him that hath shewed thee such mercy.

Vse 3. Beware of that damnable speach of prophane men, who say: If I be predestinated, and Gods decrée must take effect, then I may doe what I will: for if I be appointed to saluation, I shall be saued: and if to damnation, I shall be damned, whatsoeuer I doe. Which is all one, as if one should say, God hath decréed that I shall liue or die: If he hath appointed life, I shall liue, though I eate not at all, or though I eate poyson: if hee hath appointed death, it is not eating or not eating will saue me: therefore I will either not eate at all, or I will eate poyson: then which collection there can bee nothing more sottish.

If a man be reprobate, he shall certainly be damned, doe what he can: 'Tis most true. But yet remember, such an one can (nay will) do nothing, but that which shall more and more bring his damnation vpon him: For the horrible disease of sinne, not being healed by Christ (as it is

onely in the Elect) must needs bring forth fruit vnto death. Indeed if a Reprobate, had power to doe good and to repent, and yet for all that, and doing so, hee should be damned by the necessity of Gods will, there might be some colour: but to be reprobate is to be left in originall sin, which is the fountaine of all transgressions, and the persons so left, are iustly so left, because they are left guilty in Adam, and can do no good vnlesse God did giue them new grace, which he is not bound to doe, and they haue deserued not to receiue. Likewise, if a man bee elected, hee must needs bee saued, not that God hath elected to saue any absolutely without grace; but whomsoeuer hee hath elected to saue, he hath elected also to beleeue and repent, that they may bee capable thereof. For God did as well decree the meanes whereby we should bee saued, as that we should be saued: which meanes are the merit of Christ, effectuall calling, Iustification, Faith, Repentance, &c. which whosoeuer obtaineth, may certainly conclude that he is elected and shall be saued, as hee that wanteth them to the end, may certainly conclude, that he shall not be saued, and therefore neuer was elected. Wherefore

by the workes of Sanctification, make
2 Pet. 1. 19 thy Election sure, as Peter aduiseth thee:
And make an end of thy saluation with
Phil. 2. 12, &c. feare and trembling, as Paul counselleth
thee.

Q. *Are then all which are in the Church of God on earth, predestinated to life eternall and effectually sanctified?*

Answ. No; onely those are predestinated to life, and effectually sanctified, which are
Mat. 13. 14 25. of the inuisible Church, many are in the visible which are hypocrites and profane.
Mat. 22. 10

Qu. *Are there then two Churches, one which cannot bee seene, and another visible, which may be seene?*

Ans. No: there is but one Church which in diuers respects is said to bee inuisible or visible.

Expli. Whosoeuer are of the inuisible Church, are holy; not all that are of
Mat. 22. 18 Rom. 2. 28 29. & 9. 7. the visible Church: which two termes of visible and inuisible, are in diuers respects giuen to the Church, which is but one: euen as if you should say, the same man to be inuisible in regard of his soule, and visible, in regard of his Apparell, and outward shape. Thus the Church on earth is said to be inuisible, in regard of the inward essentiall forme, which is sanctifi-

holy

which cannot be seene with mans eye: or visible, either in regard of the particular companies professing Christ, or in regard of the outward forme, which is the ministery of the Word and Sacraments, by the which it is visible, because these, being the meanes whereby it is gathered and governed, are visible. Heb. 12.14 1 Ioh. 2.19 2 Tim. 2. 19 Rom. 2. 29.

Vse. Examine how thou standest in the visible Church; for many are called but few are chosen: and many are in the visible, which are not of the invisible, as the lees are in the vessell, which are not wine, nor of the wine. It is not enough to be in Gods field, unlesse wee be good wheat: not enough that we be in the body, unlesse we be members: For if wee be wennes and spots, we must be purged and scowred off: not enough to bee in Gods floore, unlesse wee be good corne: for hee will gather the corne into his barne; but the chaffe he will burne with unquenchable fire: so, not enough that thou art among the Saints, unlesse thou be a Saint. For Cham was in the Arke, Saul among the Prophets, Iudas among the Apostles, and yet these are damned: So thou maist be baptized, and joyned to the visible company of the faithfull:

full: yet if thou want the Spirit, which quickens all the true members of Christs body, to holines and righteousnes of life: thou art but a withered branch, to be cut off and cast into the fire: Looke therefore to thy standing.

Question. *What call you the inuisible Church?*

Answ. It is the vniuersity of the Elect and Regenerate, which doe at any time, or in any place professe and truely haue faith and conuersion to God.

Qu. *What is the visible Church?*

Ans. It is a company embracing and enioying the Ministery of the Word and Sacraments, and professing the Gospell.

Qu. *What are the true notes of a true visible Church.*

Answ. The true, proper, and essentiall notes of a true Church, are two, namely, The pure and incorrupt Ministery and profession of the Word: and, the lawfull Administration of the Sacraments: to the which some adde Discipline.

Mat. 28. 19 Acts 2. 42. 46. Eph. 5. 25. 26.

Expl. Vnto those Scriptures in the answer, which shew that the lawfull vse of the Word and Sacraments, are the two genuine notes of a true Church:

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cause the Primitive Church is so in them described. You may adde concerning the Word, these: Iohn 8. 31. and 10. 27. and 14. 23. 1. Corinth. 4. 65. Ephes. 2. 20. 1. Tim. 3. 15. And of the Sacraments, these; 1. Corin. 20. 19. and 12. 13. So that whersoeuer there is a Company preaching & professing, that Iesus Christ the Sonne of Mary is the Sonne of God: Christ the Lord, by whom only and alone they seeke to bee saued: that Company is a true visible Church, though there bee many corruptions in the same. Simon Magus was by Baptisme receiued into the Visible Church, for an outward profession of Christ in word. And the Corinthians were a true Church, euen then when they abounded with grosse corruptions: as Paul denieth not in his Epistles written vnto them. Acts 8. 13.

These notes haue their degrées: the more pure they are, the more pure is the Church which hath them: the lesse pure they are, the lesse pure is a Church to be accounted: and where they are not at all, or wholly adulterated, there, either is no Church, or a very corrupt one: Now though Discipline bee allowed, and necessarily required to the well-being of a

Church: yet a company holding Christ, and maintayning the Scriptures, though they should want Discipline, are a true, though a defective Church. It is the duety of the Church, to vse Discipline: but as a wife ceaseth not to be a true wife, for the neglect of houshold gouernment, so long as shee keepeth the marriage oath to her husband vnbroken: so a Church ceaseth not to bee a true Church for some faults, or neglects, so long as she acknowledgeth her head Christ, according to the Word.

Vse. Withdraw not thy selfe from the fellowship of the Churches of God: and if thou hast depraued the Church of England and separated from it: repent of thy rash and vncharitable censures: Remember what great things God hath done for the Church thou despisest: and spit not in her face that hath brought thee forth to Christ. Remember that God hath alwaies preserued a seed of Christ in our land euer since the first conuersion therof from Heathenisme: which, as a little leauen, lay a long time hid in three peckes of meale, as our Sauiour speaketh: till at the last, by the hand of a King, it began to sowre the whole lumpe. And after him, remember

Henry 8.

how

how God raised him vp a Iosias to finish his Fathers beginnings. Afterward, how it was watered with the blood of as famous Martyrs as euer the world saw, Then thinke how God miraculously preserued, and gaue a Queene to nurse this Church, labouring, and almost fainting vnder afflictions: yea such a Queene as he neuer stablished in the Throne of any kingdome, since the day of Adams creation. And then consider, how that when we reckoned that all our happinesse had beene ended, and expected nothing but dissipation, fire, sword, blood, and the ruine of Church and Common-wealth: euen then the Lord, beyond all expectation, sent amongst vs, a most tender Father, our most gracious Soueraigne King IAMES (whom God long preserue) vnmatchable for mildnesse of gouernment, vigilancy, care for the good of all his subiects, deepnesse of iudgement, soundnesse of Religion, and (together with many other blessings, whereby wee are blessed in him) for incomparable learning; hauing, to the admiration of the world, with his owne pen, defended and aduanced the truth. And if thou standest vpon a right constitution, remember that the replan-

Edward 6.

Queene Elizabeth.

ters

ters of the Gospell here, were Kings and Princes, and not without the preaching of the Word. Remember that the people of the land were not conuerted from Heathenisme by them, as such which had no knowledge of Christ, but from Papisme, vnder which they had some knowledge of him. Remember that if the Church were not rightly constituted by Queene Elizabeth, neither was it by King Henry the eight, and King Edward the first, and so thou wrongest the ashes of the Martyrs, as if they were not Martyrs of Christ, but of Antichrist: And say that there was something wanting in the first constitution: cannot God forgiue it? May, hath he not forgiuen it? How darest thou say the contrary? Remember these things, & stay thy tongue from reuiling Israel, and thy foote from withdrawing thy selfe from the people of God. If thou wouldest haue Discipline, we are not without it, though without that of thy deuising. If thou wouldst haue the preaching of the Word, we haue it, I may boldly say, as soundly and powerfully in all the chiefest Cities and Townes, and in many other places, as any Church in Europe, whereby thousands are taught the true knowledge

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of Iesus Christ, are confirmed in the faith, and continued in holy obedience, liuing and dying in most heauenly and certaine assurance of Gods fauour & of eternall life. Despise not then that Church, which by the Word & Sacraments, and the discipline she hath, bringeth forth, nurseth, and bringeth vp, euen to their seating in the Land Canaan, thousands, and that not once in twenty yeares extraordinarily, but daily & ordinarily through the great blessing of God, &c.

Qu. *Tell me what is the Ministery of the Word and Sacraments you speake of?*

Answ. The Ministery of the Word and Sacraments is an office ordained by the Holy Trinity, the Father, the Sonne, and the Holy Ghost, to be in the Church to the end of the world: whereby men of vnblameable conuersation, able and apt to teach, being lawfully called, doe administer holy things in publique Prayer, and thankesgiuing, dispensing the Word and Sacraments. 1. Cor. 12. 28, Eph. 4. 11. 1 Cor. 12. 11 Mat. 28. 19 20. 1 Cor. 13. 9. 10. 1 Cor. 14. 34. 1 Tim. 3. 2, &c. Tit. 1. 6. 7. 8. 1 Tim. 3. 1. 2 Tim. 2. 15. 24.

Expli. The Ministery of the Word and Sacrament is not an invention of man, but of God himselfe, for the saluation of man most necessary, not in regard of God, who is able without it, to effect his

Ro. 10.14. Heb.5.4.5 Mat,28.19

his purpose: but of vs, who ordinarily without it cannot be saued, in as much as God hath once ordained by the foolishnes of preaching to saue them which beleeue, called foolishnes, when indeede, it is the wisedome of God, because ignorant and euill men so account of it.

This calling is either inward or outward. The inward is the good testimony of our hearts, that not through ambition, or couetousnesse, &c. we seeke and accept of such office, but only through a sincere desire in the feare of God, to edifie and build vp Gods Church. And this calling must bee in all who would approue their Ministery to God. The outward is that which is according to the comely order of the Church, and it is ordinary, or Extraordinary. The Ordinary is that calling which by men is administred, according to such a comely order which is agreeable to the word.

2. Tim. 3. Tit. 1.

Extraordinary calling is that which is immediately from God, without the ministery of man before spoken of, as the calling of Iohn Baptist, and this is not to be expected or pretended, in an established Church: But when the state of a Church is wholly decayed, or interrupted:

ted: God doth extraordinarily stirre vp, and endue with answerable gifts, some to restore the same. There are foure rules to be obserued in the examining of such a Calling: The first is concerning the time and place; whether it be there and then: where, and when, there is no vse or possibility of lawfull ordinary calling: Secondly, concerning the life and doctrine of such, that they bee in more then ordinarie manner answerable to the word: Thirdly, concerning their gifts; as knowledge, Wisedome, Vtterance, vndantable Courage, that these be manifestly extraordinary in them: Fourthly, for the successe, effect and continuance: that it bring an incredible and vnexpected blessing, in Reformation and Conuersion; notwithstanding any opposition made by the whole world, and the Diuell himselfe. Where there is an extraordinary calling pretended, and not according to these Rules, it is to bee accounted a deceit and wicked imposture, and such which pretend the same to bee of the number of those of whom Paul speaketh, Rom. 16. 18.

Ioh. 5. 39. Mat. 7. 20.

Vse 1. Art thou in the Ministery, and not able, nor apt, to teach: then know that thou art no true lawfull Minister, but

but and Intruder and an vsurper of that which belongs not vnto thee. Know that God neuer sent thee, and that he basely accounteth of thee, terming thee in his Esa. 56.10 Word, a dumbe Dog. Know and remember that thou possessest the roome of a lawfull Minister, yet thou hast a heauy account to make at the iudgement seat of Christ. Let my counsell therefore bee acceptable to thee, and let there bee an healing of thine error. Make conscience, and giue ouer that function and office for the which thou art not fit, and vnto the which God hath not called thee. Better is a dry morsell with the basest lawfull calling, & a good conscience than the fattest Benefice, and highest Calling in the Church with the assured anger of God and Hell fire. Let no man plead for thee that thou art an honest, harmelesse, quiet man: For as an honest Cryer without a voyce, an honest Messenger without legs, an honest Nurse without milke, so art thou; doing more hurt by thy silence then thou canst doe good by thy example: In very deed thou art a murderer of soules, and their blood shall bee required at thy hands, if thou repentest not.

Vse 2. Art thou a man enabled with gifts

gifts: Presume not though into the Office of the Ministery, without the calling of the Church: as Esay goeth not till hee be sent, and Iohn staieth his preaching till the appointed time, and our Saviour Christ, till he was baptized, &c. Esay 6.6. Luk.3.20.

Vse 3. Art thou enabled with gifts, and lawfully called? Look well to the Ministration thou hast received of the Lord: stir up the gift that is in thee, be diligent and faithfull, cast off all impediments, as too much worldlinesse, the practise of other Callings, as Physicke, Surgery, &c. for this Calling requireth a whole man, and who is sufficient for it? The reward of the faithfull is great; the punishment of the faithfull great also. Woe bee to me if I preach not, saith Paul. Woe indeed, for if he that withdraweth the corne which is for the body, shall bee cursed, then how much more, they which hold backe the Manna of our soules, whereby we should be nourished to eternal life. Preach then, but not thy selfe, or thy owne devices, but the sincere word of God. For as he which counterfeyteth the Kings coyne is guilty of treason, so shalt thou bee guilty if thou vnderest to the people such doctrines which haue not the image, superscription, 1 Cor.9.16. Pro.11.26.

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and stampe of the Spirit, according to the word. And let thy life be an example to thy Flocke, that they may reuerence thee as well, when they see thee, as when they heare thee, if thou wouldest doe good, and haue comfort of thy labours. For if thou preachest well and liuest ill, thou buildest with thy tongue, and pullest downe with thy hands. Call to minde that of the Apostle: Thou that preachest a man should not steale, commit adultery, be a drunkard, and vsurer, &c. wilt thou steale, commit adultery, be drunken, and practise vsury? Thou causest the name of God, the Gospell of our Lord Iesus, and thy holy Calling to be blasphemed by the euill life. And the Lord shall redeeme his glory, and the honour of his Gospell, and of his ordinance by thy destruction if thou repentest not.

Rom. 2. 21. 22.

Vse 4. Reuerence the Ministery of the Word as the ordinance of God, & receiue the Ministers in all loue and respect for their workes sake. For if thou reckonest of thy Lawyer & Physition for thy goods and bodies sake, much more shouldest thou of thy Minister, for thy soules sake: vnlesse like an Epicure thou thinkest thou hast no soule; or like a sole thou think-

thy body and raiment to bee more worth then thy soule: Receiue also the Doctrine they deliuer according to the Scriptures, not as the Word of Man, but as it is indeed the word of the liuing God. Speake not euill of the Ministery of ỹ word, neither account it as a base or bootlesse thing; For it is the Lords siluer Trumpet to awake thee, that thou maist stand vp from the dead and liue: It is the holy Instrument of thy faith and conuersion to God. If thou bee planted and grafted into Christ, it was by this: If thou bee to be planted, yea saued, it must bee by this: For God hath pleased by the foolishnes of preaching, to saue them which beleeue. 1 Thes. 2. 13. Ro. 10. 17. Psa. 19. 7. 1. Cor. 4. 12.

Qu. *What are the Sacraments?*

A. The Sacraments are visible & outward signes & seals instituted, & ordain'd of God whereby he confirmeth to the elect the free promise of the Gospel, & also bindeth them to the performance of duty to himselfe. Rom 4. 11. Gen. 17. 10. 11. 1. Cor. 11. 23.

Quest. *How many Sacraments hath the Church of God now?*

Ans. Onely two, Baptisme and the Supper of the Lord. 1. Cor. 12. 13.

Qu. *What is Baptisme?* Acts 2. 38. 41.

Ans. It is a Sacrament of the new Testament, instituted by Christ, in the which

the consecrated water representeth the Bloud of Christ, sealing to all that are sprinkled therewith, into the name of the Father, the Son, and the Holy Ghost, the merite of Christ, remission of sinnes, and eternall life, and testifying our grafting into Christ, are Regeneration, with the repremission of our obedience.

Rom.4.11. Col.2.12. Rom.6.3. 4.5. 1 Pet.3.23

Expli. God is the Authour of Sacraments, and none can adde any to the Word but God: Now God added them to the Word, not that the Word was not sufficient without them, but for a helpe to our weakenesse, that we might haue as it were, liuely pawnes before our eies, of those things which wee heare with our eares (as euen Adam had sacraments in Paradice;) and these he ordained to bee Seales of the couenant of Grace, which was not needfull on Gods part, who is alwayes better then his word; but it was needfull for vs; to succour whose weakenesse (who in regard of our vnworthinesse, are prone to doubting) the Lord hath added them to giue vs greater assurance; euen as a Seale to a writing makes it more Authenticall.

The Essentiall parts of a Sacrament, are either outward, or inward: The outward

ward hath the signe, with the Ceremony ordained, & the Word: As in Baptisme, the outward signe is water, the Ceremony is the sprinckling: The Word is the word of Institution and Promise: Baptize them, &c. Whosoeuer beleeueth, and is baptized, shall bee saued. And the distinct pronoũcing in the mother tongue of this forme: I baptise thee in, or into, the Name of the Father, and of the Sonne, and of the Holy Ghost. The meaning whereof is thus much: That, (the name of the Father, Sonne, and Holy Ghost, being called vpon) the person Baptized, is, through forgiuenesse of sinnes, receiued into the fauour of God, who is Father, Sonne, and Holy Ghost; and adopted, receiued, Sealed, Initiated, and Consecrated, into the proper Goods, Right, Family, Couenant, Grace, Worship, Religion, Faith, and fellowship of the Father, Sonne, and Holy Ghost, God, one in essence, three in Persons, to liue wholly according to his Will. Mat. 28. 19 Mark. 16. 16.

The inward matter is the thing signified: which is both the Blood and Spirit of Christ, and our Incision, and Grafting and Incorporation into him by the Holy Ghost, with all benefits following:

As imputation of Christs Righteousnesse, Remission of Sinnes, Adoption, Receiuing into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthinesse of the body, so the Blood of Christ washeth away our Spirituall filthinesse through the Spirit: which Spirit makes vs fruitfull in good workes, and abateth our desires of earthly things; euen as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and mysticall Union, of the Signe, and Things signified, by the bond of Faith; that for our assurance the worke of the Spirit is often attributed to the Signe (as Baptisme, regenerateth and saueth) because such is the relation and vnion of the Signe, and the grace signified thereby, in regard of the truth of God, on the one side offering, and faith on the other side receiuing; that whosoeuer beleeueth, may as verily be assured of receiuing the thing signified in his soule, as he is made partaker of the signe in his body.

Vse 1. In as much as the Sacraments are significations, and Seales, of such excellent things, they are with all re-

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uerence to be handled and esteemed, euen as meanes which exhibite to vs and confirme the best blessings of God: In regard therefore of their vse by institution, they are things vnualuable: though in regard of that which is subiect to the Eie, they be of little price.

Esteeme them, not according to their outward value, but according to the blessing annexed in their lawfull vse, and looke more vnto the gift, then ỳ meanes or maner of giuing: For God measureth our contempt or irreuerence in ỳ sacraments, not according to the worth of the elemẽts but according to the benefit offered in and by them: As the thing wherein Adam transgressed was but an Apple, but the manner of sinning, euen in that Apple, was most haynous,

As therefore men esteeme of their Euidences, not according to the value of the Paper & Wax, but according to their vse: so are we to consider of the Sacraments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters: yet no Bread or Wine in the World, none, the most pretious Water that, or can bee distilled, though a drop were worth a Kingdome,

may be compared vnto these, but in the like vse. Adamah and Pharphar, Riuers of Damascus, fairer then Iordan, yet cannot cleanse the leprosie: So there are many waters which comfort the heart; but none but this cleanseth the soule & sauelh it. Wherefore all Ministers, Parents, and people, are reuerently to carry themselues in, or at the administration of the holy Sacrament of Baptisme: and if they slightly reckon therof (as in too many places is vsed) they are to bee reproued, as hainously guilty before God.

Vse 2 Thankefully receiue the holy things of God, for the confirmation of thy Faith: for though not in themselues, yet by Institution they haue singular vertue hereunto: I am perswaded we oft̄e want comfort because we do not wisely vse the sacraments to their ends for the which they were appointed: wherefore, doubtest thou, or wantest thou comfort? Remember thy Baptisme, as Dauid when he went to fight against Goliah, incouraged himselfe by his Circumcision: and go with confidence to the Lords Table; the Lord will bee present with his owne Ordinance, he is able to make them effectuall, and cannot faile by them to con-

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ney comfort and assurance to thée; if thou canst doe him this honour, as to beléeue that hee is able and true to fulfill at his Word: For God is faithfull and all his promises are sure; and as Bernard sayd: Neither doth his Word differ from his Meaning, because he is all Truth, nor his Deede from his Word, because hee is all Power and Strength, &c.

Vse 3. Art thou baptized? then know, that thou art bound ouer to all manner of obedience to God, and to the continuall practise of Repentance, which if thou dost not, thy baptisme is voyde. God promiseth in Baptisme to be our God: but not so to be, though we liue as we list; but we for our parts promise also, to renounce the Deuill, the World, and the Flesh, and to serue him. Kéepe thou thy part, and be sure the Lord will not faile to kéepe all his couenants on his part. But wholly breake thou thy promise, and thou shalt neuer taste of the good blessings of God promised to thee. Rom. 2. 25. 26.

There is nothing more profitable then Baptisme, yet it profiteth not Simon Magus, because he wanted the inuisible washing of the Spirit: therefore, if thou wouldest make the best profit of thy bap-

tisme, walke then in holy obedience, and vnfaynedly repent of thy sinnes; yea, thou art bound vnto it: euen as the souldier by his presse money to serue in the warres: so thou by this holy marke and character, which thou hast receiued of God are bound to his seruice.

Thou hast solemnely before God, his holie Angells and Saints, protested as much, so as thou must needs bee guilty of treacherous falshood if thou performest it not. Men thinke their words binde them to men, and Herod seemes to make conscience of an vnlawfull oath: make thou conscience much more of thy oath to God, the breaking whereof bringeth vpon thy soule an eternall guilt. Shalt thou by thy sinnes blot out the stampe of God which thou hast receyued? Shalt thou vow seruice to GOD, and bee the Deuils slaue? Hast thou Gods marke in thy fore-head, and the deuils in thy heart and life? Doest thou receyue the badge of a Christian, and liuest like an Infidell? Thy Baptisme shall not saue thee, but condemne thee rather: for thy sinnes are the greater, euen as Balthasars drunken feastings were the more abhominable, for the abuse of the holy Vessells: Euen as the holie Water

of

of tryall was to the ſuſpected wife, if ſhee were faulty, mortall and deadly: but if not, it was a bleſſing; Euen ſo the holy water of Baptiſme, to ſuch as keepe their promiſe in ſincerities bringeth a bleſſing, when to ſuch as line prophanely, and feare not God, it is euen a water of bitterneſſe vnto death. Num. 5. 11

Qu. *What is the Sacrament of the Lords Supper?*

Anſ. The Supper of the Lord, is a Sacrament of the New Teſtament, inſtituted by Chriſt, wherein by the taking and eating of the Bread bleſſed, and broken, and by drinking the Wine being bleſſed, is ſignified and ſealed to vs the Communion of the body of Chriſt crucified, and his bloud ſhed for vs vpon the Croſſe for remiſſion of ſinnes: and that being incorporated into Chriſt by his Spirit, we might be more and more ſtrengthned in aſſurance of eternall life. Mat. 28. 26 27. 28. Luke 22. 12. 20. 1 Cor. 10. 16. & 11. 14. 25.

Explic. The Supper of the Lord is that other honourable ſeale of God couenant in Chriſt, by whom it was inſtituted: wherein are, as in all Sacraments, two things: Firſt, the viſible Element, or outward ſigne: Secondly, the Word. For as Auguſtine ſaith; The word being

ing added to the Element makes a Sacrament. The Element or Signe is Bread blessed, broken, distributed, and eaten: and the Wine blessed, distributed, and drunke of the Church, or companie present. Both these are the outward signe: which though they be two materially (as they say) yet in regard of the end and forme, they are but one. Our Sauiour Christ intending the nouriture of the Soule, by a similitude of the bodies nourishment, which consisteth in bread and drinke.

The word is the Promise added to the Signe in these words: This is my Bodie which is giuen for you: This is my Bloud which, &c. together with the commandement in these words, Doe this, &c. The element doth represent the inuisible grace of the which the word speaketh, and the word declareth what the inuisible grace is, which is represented, and sealed by the Element. The outward Signe then in this Sacrament, is the Bread and Wine, as I haue spoken. The inward Grace, is the body and bloud of Christ, giuen & shed for our sins: and the spirituall eating and drinking of them, whereby is signified our Union with Christ by faith, by the which

we draw from his righteousnesse, ioy, and eternall life, according to an excellent Analogie in this Sacrament.

Now these two, the Signe, and the thing signified, are united by the Word, in the lawfull vse of this Sacrament: which Union is onely sacramentall, and relative, whereby the signe is not changed into the thing signified; nor the thing signified contained, in, vnder, or in the place of the signe: but by the signe the thing signified is represented, offered, and sealed in the lawfull vse to beleeuers. For grace is not so tyed to the Sacrament, that whosoeuer partakes of the signe, should also of the thing signified; or as none could partake of the thing signified, without the signe: For the vnbeleeuers may haue the Lords Bread in their mouths, which neuer haue Christ in their hearts; as Beléeuers may taste of the sweeteneſse of the Lord in their soules, which (where it cannot bee had) partake not of the Bread and Wine, which are the outward signes.

Qu. *What is required that we may so partake of this Sacrament at the Lords Table, that we may be partakers of the inward grace of the Sacrament?*

Ans.

Anſ. Whoſoeuer would come worthily to this Sacrament, and to his beneſit,
1.Cor. 11. 28. muſt firſt examine himſelfe, and ſo eate and drinke.

Expl. To bee worthy, and to come worthily to the Lords Table, are two diuers things: none are worthy of ſo great mercy; yet we come worthily whē we try our ſelues. Which tryall is of our faith and repentance. Concerning faith, firſt, whether we haue a competent knowledge of the doctrine of the ſacrament, and why it was inſtituted: ſecondly, whether we beleeue the pardon of our ſinnes by Ieſus Chriſt. Concerning repentance, whether wee haue hereto, or doe now vnfainedly repent of our ſinnes, purpoſing to leade a new life: He which comes to the Lords Table without Faith and Repentance, comes vnworthily: and he which findes them in himſelf, euen in their beginnings true, though ſmal and weake, comes worthily; for ſuch Chriſt inuites.

Mat. 9.12. & 11.28. Qu. *How often would you aduiſe a Chriſtian to receiue the holy Communion?*

Anſ. So often as there is occaſion of-
1.Cor. 11. 25. fered, and liberty granted lawfully to receiue the ſame.

Explic. Baptiſme is but once adminiſtred.

ced, as beeing the sacrament of our new birth; euen as wee are but once borne. But as being borne, we often eate to bee nourished, and to grow: so wee are often to communicate and to come to the Lords Table: First, that we may grow in Faith: Secondly, that wee may haue occasion to stirre vp our dulnesse, both to consider of and to be thankful for the death of Christ: Thirdly, that we may testifie our remembrance of Christ: fourthly, that wee may keepe vnity, and nourish charity: fifthly, that wee may imitate the Apostolicall Church, who seldom came together without the word, prayer, breaking of bread, and almes-giuing. Neither will this holy Sacrament grow into contempt through the often vse to the godly, as we see in the frequent vse of the word, and euen of our dayly bread. Act. 2. 42.

Vse 1. Prepare thy selfe often to come to the Lords Table, if occasion fitly bee offered: that thou tempt not God by neglecting his ordinance appointed for the confirmation of thy Faith: and that thou maist performe his commandement, who saith: Doe this often in remembrance of me. And, that thou maist shew forth the Lords Death till he come. Consider then,

then, is once or twice a yeare enough for thy discharge herein? Canst thou so neglect the remembrance of his foraments, who was bruised for thy sins, and which bare thine iniquities: who hath deliuered thee from hell, and purchased heauen for thee by his blood? Thy Sauiour passing out of this world by a most bitter passion for thée, commends himselfe to thee, and commands thee to remember him, and to testifie this, and thy thankfulnesse for his death, to come often to his Table: How then doest thou not shew thy selfe vngratefull, and forgetfull, which when occasion is offered, churlishly turnest thy backe? &c.

Vse. 2. He that eateth and drinketh vnworthily, eateth and drinketh Iudgement to himselfe. Beware therefore how thou presumest to come to the Lords Table without thy wedding garment, without preparation. Holy things require holy vsage: first labour for faith, both to vnderstand what the Mysterie is, that thou mayst discerne the Lords body, and also to receiue the grace that is offered therin which without faith thou receiuest not. He that beléeueth hath benefit vnspeakeable by the ordinances of God: but with

nt faith all is to vs in vaine. Euen as the
uidences of another mans land, are no-
hing auaileable to me, but to the Land-
older they are of singular vse: So the
acraments are part of the euidences of
belseuers hope, and seale to him Gods
nour; but to vnbeleeuers they seale no-
hing, but their greater condemnation, if
hey repent not. Euen as if an vnlear-
ed man open a booke, hee seeth the letters
nt is neuer ẏ better, and cannot attains
he meaning; but a man that is learned,
eadeth, and is instructed: So an vnbelee-
er seeth the Bread and Wine, and ea-
eth the signe; but the beleeuer only hath
he benefit of the thing signified, through
is faith: For the spirituall grace is pre-
ent, not to the signe, but to the person
eleeuing. Euen as Pharoh had a dreame,
nt not the interpretation, and as the no-
le man of Samaria saw the plenty, but
ated not of it; Euen so vnbeleeuers, ig-
orants, vnthankfull for the death of
hrist, haue the shell, but not the kyrnell;
ue that which goeth into the body, not
at which blesseth the soule. First there-
re get faith.

Secondly, repent of thy sinnes, hauing
n vnfained and stedfast purpose alwaies

here-

hereafter to liue godlily. If thou commeſt with a hungring deſire of the righteouſneſſe of Chriſt, with a broken heart for that which is paſt, and with a holy purpoſe for the time to come: then thou art welcome to thy Sauiour, and ſhalt without faile taſte of his ſweetneſſe; but if thou haſt bene, and yet art, a Drunkard, a Blaſphemer, Vncleane, Proud, Couetous, Contentious, &c. and haſt not vnfaignedly repented, or at leaſt doeſt not begin to repent: For this cauſe thou art guilty of the bodie and bloud of Chriſt; being more fit to bee at the meetings of Turkes and Infidels, then of ſuch as profeſſe Ieſus Chriſt. Get therefore Repentance alſo. And teſtifie this thy repentance not onely by a ſhew of ſorrow and ſobrietie the day thou commeſt to ỹ Lords Table, but all the dayes of thy life after. Many haue I ſeene, which on that day haue gone ſoftly, ſpoken penitently, loked ſorrowfully, behaued themſelues grauely; which within a day or two, haue with the ſwine returned to the wallowing in the mire; and, with the dogge to the vomit of their former euill courſes. But vnderſtand thou, that euen as when a man hath eſcaped the danger of ſome great diſtem-

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per of forfeit, it is not enough for him to keepe a good diet a day or two: So it is not a dayes obedience, or two, nor such fits of deuotion, which vanish as a flash of lightning, that will approue our faith, repentance, and profession; but it is perseuerance in these holy duties, when the fauour of the Sacrament remaines with vs all the daies of our life. Therefore euen as Daniel was the fairer and better fauoured by his diet of pulse: so it is required, and the Lord expects, that if thou eat & drinke at his table, thou shouldest be the fairer by it, and the better reformed in thy conuersation: And if thou beest notwithstanding ill-fauoured, that is, without Knowledge, Faith, Repentance, Obedience, Patience, Temperance, Charity, &c. it is a manifest argument that thou hast a foule and corrupted conscience, that thou hast receiued vnworthily, and so art in danger of the wrath of God.

Qu. *You said that some thinke Discipline to be a note of the true Church: What is Discipline?*

Ans. It is the power in the Church, with the consent and approbation of the Christian Magistrate, where there is one; whereby, by persons fit and lawfully called, Constitutions

stitutions are made, both for comelinesse and order in the worship of God, and for the censuring of prophane liuers.

1 Cor. 1. 3. & 14. 40.

Expl. Though a true Church may be without this power of Discipline, yet be well without it, it cannot; both that the ministery of the holy things may with the greatest reuerence and profit be performed; and also that the Church may be holy, and a maintainer thereof: First then, because without order things cannot well proceede, or continue, and God is the God of order, we hold that the Church hath power to make Canons and Constitutions: but with a three-fold restraint: First, that they be onely about matters Ecclesiastical: euery man is to keepe within the compasse of his calling. Secondly, that as concerning the worship of God, they be determinations of circumstances, necessarie and profitable, as concerning time, place, order, meetings, manner of reading Scriptures, &c. In all which, comelines, order, edification of the Church, and auoiding of offence are to be respected: and such determinations in their owne nature to remaine mutable, and to be altered, as the Magistrate shall see it make for the good of the Church. Thirdly, that if there

be

e a Christian Magistrate, they be with
is consent & authority: because the au-
thoritie of making and confirming lawes,
ncerning both the Ciuill and Ecclesia-
icall good of the Subiects, is principally
the chiefe ciuill Magistrate. This order
eing obserued, that Ecclesiasticall
ings, as dispensation of the Word and
acraments, and execution of Discipline
e handled, not by lay persons, but by Ec-
esiasticall persons onely, by the authori-
y of God and the Prince.

For the other part, which concerneth
ecclesiasticall censures, this is to be re-
membred, that properly they are not ere-
ted by mulcts, fines, bodily smart, im-
isonment, death and such like which, are
oper to the power of ciuill Magistrate;
t by admonition, reproofe, suspension, &
communication. The highest degree of
ecclesiasticall censures, is excommunica-
on, when notorious & stubborne offen-
rs are cast out of the Church, the parties
serued this censure, being notoriously
ophane, and there being extreme danger
offence, and of the infection of others by
eir society. In the execution whereof,
oceeding must be, as in the body, in the
tting off a member; which is, when no

Mat. 20 25. 26.
1 Pet. 5. 3.

meanes will recouer it, and least it should procure decay to the whole body, than to cut it off, though it be with griefe.

Also excommunication is not absolutely to be executed, but on the contumacy of the delinquent: for the party, as a lost shéep is both carefully to be sought vp, and if he repent, to be with all reioycing and loue, receiued againe into the fellowship of the Church: for the end of excommunication must be: First, that holy things be not giuen to dogges. Secondly, that the Church may free her selfe from an euill fame, of suffering them which dishonour God. Thirdly, lest others bee infected. Fourthly, that such as offend may be ashamed, & come to repentance, that their spirits may be saued in the day of ỹ Lord.

Mat. 7. 7.
1. Cor. 5.
1. Cor. 5. 6.
2. Thess. 3. 14.

And this order of censuring offenders, & excommunication, ought to be perpetuall in the Church; because the causes thereof are vniuersal & perpetual, which are those foure before mẽtioned, together with the commandement of Christ: and Paul testifieth, that the incestuous person ought to be excõmunicated in the name of Christ, that is, by his authority, and according to his commandement: yea, and this to be in force in all Churches, euen which are vn-

1. Cor. 5. 5.
1. Cor. 5. 4.

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der Christian Magistrates: for otherwise doth the ciuil magistrate punish, otherwise the Church. The Church aimeth at the repentance of the offender: the ciuill Magistrate at ỹ execution of iustice. The Church proceedeth not to excommunication, where the delinquent repenteth & obeyeth. The ciuil magistrate, notwithstanding the repentance of the party, executeth the law: as Ioshua, notwithstanding the confession of Achan, caused him to be destroyed. Iosh. 7.

Vse 1 All such whom it concernes to deale in Ecclesiasticall censures, ought to beware of all filthy lucre, and faithfully discharge that which is committed vnto them, and to censure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them which offend, and the furthering of their owne accounts at the Last day.

Vse 2. Art thou prophane, a drunkard, a blasphemer, an vsurer, a breaker of the sabaoth, &c. & deseruest thou to be stricken with the thunderbolt of excommunication, & yet scapest by thy purse, or otherwaies: yet know thou, whatsoeuer thou art, that although either through the corruption of them which execute the same Discipline, thou continuest in the fellowship of the

Church, yet in ỹ account of the Lord, thou art excluded from all ſpirituall priuiledges of the Church, till thou repent, not being worthy to ſit among the dogs of the flock (as one may ſay) and the leſſe thou anſwereſt for here, through the ſilence of the lawes, the more thou haſt to anſwer before Jeſus Chriſt at ỹ day of Iudgement.

Qu. *You ſeeme to ſay, that where there is a Chriſtian ciuill Magiſtrate, there the Church ought to expect his conſent, & by his authority make Conſtitutions, and Canons: Do you then thinke that the Clergie, or Church-men, are ſubiect to the ciuill Magiſtrate?*

Rom.13.1. Tit.3.1. 1.Pet.2. 13,14,15.

Anſ. Yes verily doe I: and ſo God plainly teacheth in his word: *Let euery ſoule be ſubiect &c. whether Apoſtle, Prophet or Biſhop.*

Qu. *What is the ciuill Magiſtracie, or Gouerument?*

Rom.13.4. Pro.8.15. Dan.2.21. Ioh.19.11.

Anſ. It is an ordinance of God for the good of men, whereby they are grouerned by good lawes, both diuine and humane, that publicke peace may be preſerued, the good maintained, the euill puniſhed, the worſhip and glory of God ſet forth.

Q. *What is the office of the ciuill Magiſtrate?*

Deu.17.18 19. 2 Chr.19. 4.

Anſ. The office of the ſupreme Magiſtrate is to keepe and maintaine both the Tables of the morall Law; and to miniſter right,

right, iudgement and iuſtice to his ſubiects.

Queſt. *What is the power of the ſuperiour Magiſtrate?*

Anſ. In things diuine, it is limited by the word: but in humane things, and ciuill, it is wonderfull large: as namely, to command all his ſubiects in matters concerning the publike good of all, or the priuate good of ſome: To compell all orders Eccleſiaſticall or Ciuill to doe their duties, and to puniſh the ſtubborne: To command the bodies & goods of his ſubiects in matters lawfull. To exact Tribute, Cuſtome, Subſidies, Taxes, Tenthes, &c. for the maintayning of his honour and magnificence, and for the bearing of the publike charge. To make and confirme lawes for the ciuill policie of his Iuriſdiction, and to define all matters and cauſes by the ſame. And in a word, the Ciuill ſupreme Magiſtrate is in all cauſes, and ouer all perſons, as well Eccleſiaſticall as Ciuill, ſupreme Gouernour, next vnder Chriſt: as alſo in the examples of the good Kings of *Iudah* appeareth.

Iob 34.18. Eccl.8.3.4. Dan.5.19.

1 Sam.15.14. 1 Pet.2.18. Rom.13.1. Tit.3.1. 1 Tim.2.1.2.

Queſt. *What is the dutie of Subiects?*

Anſw. The dutie of ſubiects may be referred to theſe heads. Firſt, Reuerence. Secondly, Obedience. Thirdly, Piety, Fourthly,

Ier.29.7. Pro.24.21.22. Rom.13.4.

Fourthly, Faithfulnes, Fiftly, Thankfulnes.

Explic. One of the greatest blessings which God hath giuen to men, is Order, & Gouernment, without which through confusion, all things would soone come to ruine: For as a Ship without a Pilot; so is a Company, or Societie of men, without a King, or other lawfull Magistrate: Therefore it was well said of Tacitus; That it is better to haue an euil Prince than none. And of S. Chrysostome; It is better to haue a Tyrant, than no Gouernour: And the Scripture maketh mention, that the State of the people of Israell was neuer worse (while they were a free people) than when they were without continuall Gouernors: Yea Nature, euen in reasonlesse and bruit creatures, acknowledgeth order and gouernment, as in the Bees &c. This great benefit came from the Lord, as all other good things.

The prime care of the Soueraigne Magistrate must be to maintaine ỹ first Table of the Law: Kissing the Son, and doing homage vnto Christ: and therefore to maintaine the true worship of God, and to forbid, and vtterly to extirpate, the contrary: And yet this so to bee vnderstood: that through the necessitie of dangerous

times,

times, he may suffer such as are superstitious, & do erre; that some Common-wealth and Religion may bee had, rather than none at al. It belongs to the Prince, to see that the true Doctrine bee taught; but to administer the same, & teach it in publick, it belongs to Ministers and Ecclesiastical persons: It belongs to his authority to appoint ordinary iudgements Ecclesiasticall, to maintaine Schooles, Universities, &c. whereby fit Bishops & Ministers may be set ouer the flock of Christ, and to make lawes, whereby such Pastors & Teachers may be directed, corrected, suspended, deprived, as matters shall require. It is his Authoritie which may call & moderate, Prouinciall, Nationall, Generall Synods, appoint Fasts, &c. yea, he ought to punish Heretickes, Idolators, Blasphemers, &c. as well as Murtherers, Theeues, &c. and to doe all things which may further the spirituall good of his Subiects, & to take away the contrary: For he beareth not the Sword in vaine. So Moses appointed the worship of God, & prescribed it to Aaron; Dauid disposed the Ministerie of the Tabernacle, called a Conuocation, or Synod for the bringing of the Arke: Salomon dedicated the Temple, deposed Abiathar: Rom. 13. 1.

Ieho-

Iehoshaphat commanded the Priests and Elders to visit the Churches, and to restore ẏ worship of God. As also did other good Kings of Iudah, as appeareth in their Stories, which they did not onely of Pietie, but euen of office: So also haue Christian Emperours, called Councels, moderated Controuersies of Religion, aduanced good Bishops, repressed bad, and made lawes concerning Bishops, Ministers, and holy things, for ẏ wel-fare of the Church, and the glory of God: For the magistrate is the Father of the Common-wealth; yea Esay 49.23 Esay saith: That Kings & Queens are nursing Fathers and Mothers of the Church. Constantine the Great, sayd: that the Bishops were Ouer-seers in the Church, & he a Bishop or Ouer-seer out of the Church.

For the Duety, or Office of the chiefe magistrate, in the maintaining the second Table, I need not say any thing, for none is so ignorant, as not to know, that the procuring of the ciuil good of men belongs to the Supreme gouernour.

For the power of Magistrates, see the Scriptures, in the Answer vnto ẏ Question, & for this they are called Gods, the Sonnes of the most High; not by Nature, but by Office and Dignitie; beeing the Images

Images of God, and his deputies Royall on earth: The ministers also of God, &c. Whose Power it is better, and fitter for Subiects to feare and obey, then to dispute or determine, Eccl.8 3.4

Concerning the dueties of Subiects: The first is, Reuerence; which is a godly subiection in Heart, Word, & Deed: Thinking and Iudging honourably of the Magistrate, euen of the lowest: Looking not to his person, whether good or bad, but ỳ Person he representeth which is G O D. Speaking reuerently, vsing all lowly gestures: Yea this requires, that Subiects interpret the sayings and doings of the magistrate to the best, and to conceale and couer their faults, giuing feare to whom feare, & honor to whom honor belongeth. Ex.22.28. Acts 23,5. 1.Reg 1. 23.34.

The second Duetie is Obedience, to be performed by al persons, and in all things possible (the contrarie whereof God commandeth not) though hard and vnequall not examining what it is which is commanded, but being content with this, that it is cõmanded: And this obedience must be to all Gouernours, to the King as Superior, and to the rest appoynted by him, and to these, whether Christian or Heathen, good or Bad, mercifull or cruell; Eccl.8.2. Mat.22.21 1.Pet.2.13. 14.

for

Rom.13.1. for there is no power but of God.

1. Tim.21. Ier.29.7. The third is Piety, that Subiects pray for their Gouernours: Yea, though they were Infidels, or Wicked: Thus did Daniel. Thus did the ancient Christians for the heathen Emperors, for their long life and safety, for their Issue & Off-spring, for their quiet gouernment: that their Councell might be wise & faithfull, their armies Victorious, their People Loyall, &c.

The fourth is Faithfulnesse, which requireth that Subiects be quiet and peaceable, and true hearted in all Loyall Allegeance: that they be not Traiterous or Seditious, raising, or consenting to Tumults, Insurrections, Mutinies, &c. but that they reueale such things speedily, and that what they can, by all good, possible, and lawfull meanes, they doe defend and keepe safe; the health, life, person, cause, crowne, dignity, and family of the Supreame Magistrate, against all opposites whatsoeuer; Yea, with the losse of their owne best blood: for if we must lay downe our liues for our Brethren, much more for our Fathers.

The fift is Thankfulnes, which is a ready & cheerefull loue, which is to be shewed in a willing paying of tribute, and bearing such

such charges as are imposed by the king or superior magistrate: in asmuch as the treasure of the king is the sinew of the Common wealth, and because he watcheth and careth for all, and defends all: so Ioseph & Mary travell willingly to be taxed: yea, our saviour Christ and Peter pay tribute; none are exempt, for if Christ and Peter, then why not their successours? And all these things, subiects are to do cheerefully & willingly, even to wicked Princes, not onely for feare, but for conscience toward God, who accounts himselfe neglected, resisted, and opposed, when his deputies are resisted, opposed, or neglected.

Rom. 13. 6. 7.

Mat. 17. 27

1. Pet. 2. 18 Rom. 13. 5 Rom. 13.

Vse 1. First, it is the duty of Ministers, wel to instruct, and to put their hearers in remembrance of these things, that they may know their duty to their Governors, and performe allegeance accordingly, wherein is a great part of the welfare of the Common wealth.

Vse 2. Hence it appeareth that the Pope with his limbs are the great rebels of the World; for not only pulling their necks, as Ecclesiasticall persons from the yoake of the Emperour and their soueraignes, but specially for seeking to ouerrule, depose, and destroy the Kings, and kingdomes of the Earth.

Tit. 3. 1.

Vse

Vſe 3. Learne thy duty. Thy calling is to be ſubiect. Pray for the proſperity of the King, his Children, and Dominions: Speake not euill: but reuerence in word and deede the chiefe and all Vnder-magiſtrates; yea, thinke not an euill thought: Beware of Sedition, by the example of Corah, Abſalon, Sheba, &c. Obey for conſcience. Quarrell not, neyther murmur at the commaundement, though vnequall and hard, if not impious to be done: Pray all Subſidies, tares, cuſtomes, &c. patiently, yea though it goe hard with thee, and thine, and thou be fayne to borrow it. Do it of conſcience, and thou ſhalt be the more bleſſed in thy ſubſtance. Remember Chriſt had it not when it was due, and he willingly paid: and ſurely, if we muſt willingly pay to a heathen, much more to a Chriſtian, religious, merciſull and renowned King. Draw not thy necke out of the yoke, and being able, goe not about to be eaſed of that which is thy duty in conſcience to pay. It is no part of a good ſubiect, or of one that loueth his Prince or Commonwealth, to ſeeke to be free, or to be eaſed aboue his Equals, in a common burthen, the benefit whereof comes to himſelfe. It is a thing too much practiſed in

Iude 8.

Eccleſ. 10. 20. &c.

theſe

these dayes, to the great hinderance and dammage of the Kings excellent maiesty, the countrey, and many particular men.

Vse 4. Praise God for establishing so worthy, religious, peaceable, learned, and famous a King ouer vs; through whom we enioy peace, libertie, plentie, hope of succession, and the sweete comfort of our soules, the holy Gospell. And let all true hearted subiects pray for the safety & preseruation of the person, life, crowne, and dignity of our most gracious King, Iames by the grace of God, King of great Britaine, France, and Ireland, Defender of the Faith, &c. and in all Causes, and ouer all Persons, as well Ecclesiasticall as Ciuill, within these his dominions, next and immediately vnder Iesus Christ supreme gouernour, who is the very breath of our nostrils: that God would blesse our most vertuous Mr. Anne, his wife; our hopefull Prince Charles; the Ladie Elizabeth her Highnesse, with her renowned Husband: That God would direct with wisedome and pietie, all the Honorable of his Maiesties Priuy Counsell, blesse all the reuerend Fathers of the Church; that he would endue all the Nobles & Gentrie of the Kings dominions, with fortitude, cou-

rage

rage, & loyaltie; & all the graue and Honorable Iudges; right worshipfull Iustices, and other inferior Magistrates, with the knowledge and conscience of Equitie, Iustice, and Right; all the Ministers of the Word, with abilitie of gifts, and conscionable care, and diligence in the Lords harueſt, and al the Commons with peaceable, loyall, and religious mindes, and affections: that God would hold backe the Iudgements we haue deſerued; and continue and increaſe vpon vs and our poſteritie his vndeſerued mercies, bodily and ſpirituall, to his owne glory, and the temporall & eternall comfort of vs al, through our Princely Sauiour Ieſus Christ. Amen. So be it.

Now vnto the King euerlaſting, immor-
1. Ti. 1. 17. rall, inuiſible, vnto God onely wiſe, be honour, and glory for euer and euer. Amen.

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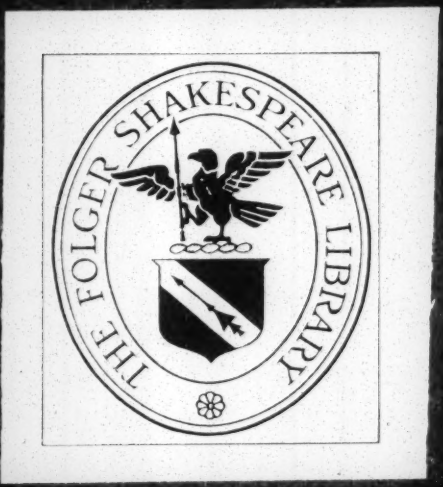
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